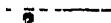


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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:
WITH
A LITERAL ENGLISH TRANSLATION,
NOTES, AND GLOSSARY.



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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was benten to death with clubs. Symmachus was also beheaded, and Rusticiana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford. *

SAMUEL FOX.

PROÆMIUM.

ÆLFRED Kuning wæs wealhstob ðisse bec. ⁊ his of bec
Læbene on Englisc wende. swa his nu is gebon. hwilum he sette
forð be worðe. hwilum andgite of andgite. swa swa he hit þa
fretolost ⁊ andgitefullcort gereccan mihte for þæm myt-
licum¹ ⁊ manywealdum weoruld² byrgum þe hine oft ærþer ge
on mowe ge on lichoman byrgoban. Ða byrgu us sint swiþe
earfod rihte³ þe on his dagum on þa wecu becomon þe he
unberpangen hæfde. ⁊ weah þa he þar boc hæfde geleafnobe ⁊
of Læbene to Engliscum swelle gewende. ⁊ geworhte hi eft to
leofe.⁴ swa swa heo nu gebon is. ⁊ nu bit ⁊ for Godes naman
halrað⁵ ælcne þara ðe þar boc weaban lyste. ꝥ he for hine ge-
bibbe. ⁊ him ne rihte gif he hit rihtlicor ongite wonne he
mihte.⁶ forþæmwe ælc mon sceal be his andgiter mæsse and be
his settan swiþecan ðæt he swiþe. ⁊ bon ꝥ ꝥ he deð :

¹ Cott. mylicum. ² Bod. weoruld. ³ Cott. rihte. ⁴ Cott.
þa geworhte he hi eft to leofe. ⁵ Cott. halrað. ⁶ Cott. mæsse.

P R E F A C E.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Æreft hu Lotan gefunnon Romana rice. 7 hu Boetius hi
polbe beræban. 7 Deofdyc þa ƿ anfunbe. anb hune het on
carcerne gebryngan :· p. 2.

II

Du Boetius on ðam carcerne hiȝ ȝar ȝeorpenbe ȝæg :· p. 4.

III.

Du ȝe ȝifdom com to Boetie æreft inne on þam carcerne.
7 hune onȝan frefrian :· p. 4.

IV.

Þa Boetius hune ȝnȝenbe gebæb. 7 hiȝ earfofu to Gobe
mænbe :· p. 6.

V.

Du ȝe ȝifdom hune eft ȝete 7 rihte. mið hiȝ anb-
ȝorum :· p. 8.

VI.

Du he hum ȝehte biȝpell bi þære ȝunnan. 7 bi oȝrum
tunȝlum. 7 bi polcnum :· p. 14.

VII.

Du ȝe ȝifdom ȝæbe þam Mobe ƿ him naht ȝiȝoȝ næȝe
þonne hit ȝoȝlonen hæfde þa ȝoȝulb ȝælpa þe hit æȝ to ȝe-
funob hæfde. 7 ȝæbe hum biȝpell hu he hit macian ȝeolbe ȝiȝ
he heoȝa þegen beon ȝeolbe. 7 be þæg ȝciȝeȝ ȝegele. 7 hu hiȝ
ȝobena ȝeoȝca ealȝa polbe heȝ on ȝoȝulbe habban lean :·
p. 16.

VIII.

Du ƿ MOb anbȝoȝene þære ȝeȝceabȝiȝneȝe. 7 ȝæbe ƿ hit
hit æȝȝonon onȝeate ȝcȝlbiȝ eac ȝæbe ƿ hit ȝære oȝȝeten
mið ðæg laȝeȝ ȝape ƿ hit ne mihte hum ȝeandȝoȝian. Ða cȝæȝ
ȝe ȝifdom. ƿ iȝ nu ȝit þinne unȝihtȝiȝneȝe ƿ þu earȝ fulneah
ȝoȝoht. tele nu þa ȝeȝælpa ȝiȝ þam ȝoȝum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodorix then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

Ða ongan ƿe ƿiſdom eft ƿecƿan biſpell be ƿæne ƿunnan. hu heo ofenliht ealle ofne ƿceorpan. 7 ƿeþioſtƿap mið hƿe lsohte. 7 hu þone ƿmýltan ƿæ ƿæƿ ƿinbeƿ ƿſt :· p. 26.

X.

Ðu Boetiuſ ƿæbe he ƿſýtole onſiten hæfþe ꝥ hit eall ƿof ƿæne ꝥ ƿe ƿiſdom ƿæbe. 7 ƿeo ofƿoſhneƿ. 7 ða ƿælþa ƿe he æƿ ƿenbe ƿæt ƿeælþa beon ƿceolban nauhtar næƿan. 7 hu ƿe ƿiſdom. ꝥ he mihte ƿeƿecean ꝥ he [ƿeælſiġ]¹ ƿæne. ƿæbe ꝥ hiƿ ancoƿi ƿæne ða ƿit ƿæƿt on eorþan :· p. 26.

XI.

Ðu ƿeo ƿeƿceabƿiſneſ him anbƿoƿeþe anb cƿæƿ. ꝥ heo ƿenbe ꝥ heo hine hƿæthƿeƿnungeƿ upahafen hæfþe 7 ƿulneah ƿe- bſoht æt þam ilcan ƿeoƿſciƿe ðe he æƿ hæfþe. anb acƿoþe hine hƿa hæfþe eall ꝥ he ƿolþe of ƿiſſe ƿoƿulþe. ƿume habbaþ æþelo 7 nabbaþ aƿe :· p. 30.

XII.

Ðu ƿe ƿiſdom hine læƿþe. ƿiſ he ƿæƿt huſ timbƿian ƿolþe. ꝥ he hit ne ƿette up on þone hehſtan cnoll :· p. 36.

XIII.

Ðu ƿe ƿiſdom ƿæbe ꝥ hƿe meahthan ða ƿmealiſcoƿ ƿſƿecan.[·] ƿoſþamþe ƿeo laƿ hƿæthƿeƿnungeƿ eobe on huſ anbƿit :· p. 36.

XIV.

Ðu ƿæt ƿob cƿæþ hƿi him ne ƿceolþe liſian ƿæƿeƿ lanþ. 7 hu ƿe ƿiſdom aħƿoþe hƿæt him belumpe to hƿa ƿæƿeƿneſſe :· p. 40.

XV.

Ðu ƿeo ƿeƿceabƿiſneſ ƿæbe hu ƿeælſiġ ƿeo ƿoſme elþ ƿæƿ :· p. 48.

XVI.

Ðu ƿe ƿiſdom ƿæbe ꝥ hi hi ƿolþon ahebban ƿoſþam anpealþe of þone heofen. anb be ðeoþƿiceſ anpealb 7 Neƿoneſ :· p. 48.

XVII.

Ðu ꝥ ƿob ƿæbe ꝥ him næƿne ƿeo mæġþ 7 ƿeo ƿitſung ƿoſpel ne liſoþe. buton to laþe he tilabe :· p. 58.

¹ Bod. unſeƿeælſiġ.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

Be hlýan :.

pp. 60—68.

XX.

Be þæne þiberþearþan þýrþe. 7 be þæne orþorþan :. p. 70.

XXI.

Be ðær ælmihtigan Godes anwealde. hu he wælt eallum his
geþearfum :. p. 72.

XXII.

Du se Wifdom 7 seo Gewearþnes hæfþon wæst Godes ariet
æghwær ge mid mealcnes gennæce. ge mid wýrguman gænge :.
p. 76.

XXIII.

Du se Wifdom lænþe þone þe he wolde wæstmænelanþan
þæt he atuhge of æwerc þa þorþar. 7 þa fýrþar. 7 þa unnyt-
tan weof. 7 hu he wæde gif hwa biþerþes hwer on beræde. þæt him
wæhte beoþweaþ þi wercne :. p. 78.

XXIV.

Du menn wilest þurh ungelice gearwunga cuman to anre
eabigneþe :. p. 80.

XXV.

Du Godes wælt ealra geþearfa mid þam brýðlum his anwealde.
7 hit ælc geþearf wilest þæt his gecyndeþe. 7 wilest þæt hit cume
þider þonan þe hit ær com :. p. 88.

XXVI.

Du se Wifdom wæde þæt men mihton be Gode wælcen hi mæte.
7 hwæþer se wela mihte þone mon gebon swa wælcen þæt he man-
ne þorhte. 7 hwæþer Boetie eall his woruld licode wæð he ge-
wælgort wæð :. p. 90.

XXVII.

Du se weorþlice mæg gebon tu þing þone dýregan þam
orþum dýregum weorþne. 7 hu Nonne wæs forweþen for þam
wýlþenan gecwæþne. 7 hu ælces monnes wýl biþ þý weþne gif
he anweald hæf :. p. 94.

XXVIII.

Be Nefne þam Gæþe :.

p. 100.

XVIII. XIX.

Of Fame.

pp. 61—69.

XX.

Of adverse fortune, and of prosperous.

p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures.

p. 78.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song.

p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him.

p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness.

p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came.

p. 89.

XXVI.

How Wisdom said, that men were able to *understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous.

p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is ~~the~~ more public when he has power.

p. 95.

XXVIII.

Of Nero the Cæsar.

p. 101.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 108.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 125.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss *vain anxieties* as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

Du þ Gōð sæbe þam fýrbome þ hit ongeate þ. him Gōð
neahce buph hūe þ þ he nehte. 7 for hpy re zōba Gōð læte
seuig yfel beon. 7 hu reo gerceastwyrner bæb þ Gōð þ hit sæte
on hūe fcrubwene. 7 heo fceolbe beon hīr labteap. 7 hu heo
sæbe tæc tu þing wæpen willa 7 anwealb. gif hram ðara awpner
fana wære. þ heopa ne mihte næfer buton oþrum nauht
beon :.

p. 170.

XXXVII.

Be þam oþermodan wcan 7 unrihtwran. 7 hu mon hehp
þone hearob beah æt þæs ærnerewer enbe. and hu mon
fceolbe ælcne mon hatan be þam ðeone þe he galcoft wære :.

p. 186.

XXXVIII.

Be Troia gewinne. hu Culwer re cýning hæfde tpa ðeoba
under þam Lagene. and hu hīr þegnaf purban forfearene to
wileornum :.

p. 194.

XXXIX.

Be nyhtne frounge 7 be unrihtne. 7 be nyhtum eableane. 7
hu [myrlice wita 7 manigfealbe eapwpa] cumaf to þam zōbum
fpa hu to þam yfalum fceolban. 7 be wære forfetohtunga Gōðer
7 be tæpe fýrbe :.

p. 210.

XL.

Du ælc fýrb beof zōb. þam heo mannum zōb fince. þam heo
hum yfel ðince :.

p. 234.

XLI.

Du Omeur re zōba fceop hefebe þa funnan. 7 be þam
fneobome :.

p. 244.

XLII.

Du þe fceolban eallon mægne fpywan æfter Gōðe. ælc be
hīr anbziter mære :.

p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and asked, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; and that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

p. 187.

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Caesar: and how his thanes were transformed into wild beasts.

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XXXIX.

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BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tibe þe Lotan of Sciððiu mæzþe riþ Romana juce
geƿan upahofon. 7 miþ heora cýningum. Ræbgota anb Ealle-
juca ƿæron hatne. Romane buƿiꝝ abƿæcon. anb eall Italia
ƿiça þ̅ iƿ betƿux þam muntum 7 Sicilia ðam ealonbe in anƿalb
geƿeliton. 7 þa æfter þam ƿoneƿƿecenan cýningum ðeobƿic
feng to þam ilcan juce. ƿe ðeobƿic ƿæƿ Amulinga. he ƿæƿ
Lijuten. þeah he on þam Arrianiſcan geƿolan ðurhƿunobe.
þe gehet Romanum hiƿ ƿƿeonbƿiçe. ƿƿa þ̅ hi moƿtan heora
ealbrihta ƿýrðe beon. Ac he þa gehat ƿiðe ýfele gelærte.
7 ƿiðe ƿƿaþe geenbobe mið manezum mane. þ̅ ƿæƿ to
eacan oþrum unapumeðum ýflum. þ̅ he Iohanneƿ þone ƿaſan
het ofſlean. Ða ƿæƿ gum conſul. þ̅ ƿe heƿetoha litaþ.
Boetiuf ƿæƿ haten. ƿe ƿæƿ in bocƿƿæftum 7 on ƿopulþ þearum
ƿe iuhtriferta. Se ða onzeat þa manýgealban ýfel þe ƿe cýning
ðeobƿic riþ þam Lijutenanðome 7 riþ þam Romanýcum ƿitum
býðe. he þa gemunbe ðara eþneƿta 7 þara ealbrihta ðe hi
unðeƿ ðam Lajeſum hæfbon heora ealbhlafordum. Ða onzan
he ƿmeagan 7 leornigan on him ƿelfum hu he þ̅ juce ðam
unrihtƿiƿan cýninge æfƿƿan mihte. 7 on riht zeleaffulra anb
on rihtƿiƿra anƿalb gebrungan. Senbe þa ðigellice æpenðgeƿƿitu
to þam Lajeſe to Conſtantinopolim. þæƿ iƿ Eneca heah buƿiꝝ
7 heora cýnertol. ƿon þam ƿe Lajeſe ƿæƿ heora ealbhlaforþ
cýnneƿ. bæðon hine þæt he him to heora Lijutenðome 7 to
heora ealbrihtum gefultumebe. Ða þ̅ onzeat ƿe ƿælhræofa
cýning ðeobƿic. ða het he hine gebrungan on capelle 7 þæƿ
inne belucan. Ða hit ða zelomp þ̅ ƿe aƿýrða ƿæƿ on ƿƿa micelne
neapaneſſe becom. þa ƿæƿ he ƿƿa micle ƿiðor on hiƿ Mobe

BOETHIUS.



CHAPTER I.

At the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness, which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

geðnefeð. ꝛpa hƳ Mōb ær Ƴriðor to þam populð Ƴælþum
geƳunob Ƴæg. ⁊ he ða nanne Ƴrofe be innan þam carceƳne ne
gemunbe. ac he geƳeoll niƳol of ðune on þa flor. ⁊ hine
aƳtƳehte Ƴriþe unƳot. anb oƳmōb hine Ƴelfne ongan ƳeƳan ⁊
þƳ Ƴingenbe cƳæþ.

CAPUT II.*

ÐA liof þe ic ƳƳecca geō lƳtcbæƳlice Ƴong. ic Ƴceal nu
heoƳenbe Ƴingan. ⁊ mið [Ƴriþe] ungeƳabum ƳoƳbum geƳetƳan.
þeah ic geō hƳlum geƳoƳlice funbe. ac ic nu Ƴepenbe ⁊ ƳiƳciandbe
of geƳiadbƳa ƳoƳba miƳto. me ablenban þaƳ ungetƳeoƳan Ƴopulð
Ƴælþa. ⁊ me þa ƳoƳletan Ƴpa blinbne on þƳ ðimme hol. Ða
beƳeaƳobon ælceƳe lƳtcbæƳneƳe þa ða ic him æƳne betƳt
tƳiurobe. ða þenbon hi me heora bæc to anb me mið ealle
ƳromgeƳitan. To þon Ƴceolban la mine Ƴuenð ƳeƳgan þæt ic
geƳæliz mon Ƴæne. hu mæg Ƴe beon geƳæliz Ƴe ðe on ðam ge-
Ƴælþum ðuƳhƳunian ne mot :.

CAPUT III.^b

§ I. ÐA ic þa ðƳ leop. cƳæð BoetiƳ. geomƳienbe aƳungen
hæƳbe. ða com ðæƳ gan in to me heoƳencunð ƳiƳðom. ⁊ þ
min muƳnenbe Mōb mið hƳ ƳoƳbum geƳnetƳe. ⁊ þƳ cƳæþ. Ðu
ne eaƳt þu Ƴe mon þe on minne Ƴole Ƴæne aƳe¹ ⁊ zelæƳeð.
Æc hƳonon Ƴuðbe þu mið þƳƳum Ƴopulð Ƴongum þƳ Ƴriþe
geƳƳenceð. buton ic Ƴæt þ þu hæƳt ðaƳa ƳæƳna to hƳaþe
ƳoƳziten ðe ic þe æƳ Ƴealbe. Ða clƳobe² Ƴe ƳiƳðom ⁊ cƳæþ.
GeƳtaþ nu aƳiƳgebe Ƴopulð ƳoƳza of mine ƳeƳene Ƴōbe.
ƳoƳham ge Ƴinð þa mæƳtan Ƴceafan. Lætaþ hine eft hƳeoƳƳan
to minum laƳum. Ða æobe Ƴe ƳiƳðom neaƳ. cƳæþ BoetiƳ.
minum hƳeoƳƳienban geƳohte. ⁊ hit Ƴpa niopul³ hƳæt hƳeƳa⁴
uƳaƳæƳibe. aƳiƳze þa mine⁵ MōbeƳ eaƳan. anb⁶ hit ƳƳan
bliþum ƳoƳbum.⁶ hƳæƳer hit oncneope hƳ ƳoƳteƳmōbor.⁷ mið
ðam þe ða þ Mōb Ƴiþ hƳ beƳenbe.⁸ ða geƳneop hit Ƴriþe Ƴeotele
hƳ æƳne⁹ mōbor. þ Ƴæg Ƴe ƳiƳðom þe hit lange æƳ tƳbe ⁊ læƳbe.
ac hit onƳeat hƳ laƳe Ƴriþe toƳoƳenne ⁊ Ƴriþe toƳoƳenne¹⁰ mið

* Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

^b Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. æƳeðeb. ² Cott. cleopobe. ³ Bod. niopul. ⁴ Cott. hƳeƳa.

⁵ Bod. mineneƳ. ⁶ Cott. ƳæƳn hƳum ƳoƳbum. ⁷ Cott. ƳæƳteƳmōbor.

⁸ Bod. Ƴið beƳenbe. ⁹ Cott. æƳene.

¹⁰ Cott. toƳoƳene ⁊ Ƴriþe toƳoƳene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: 'How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrýra hondbum. 7 hine þa fpan¹ hu þ̅ 7eapnbe. Ða anðýrýnbe
 7e fýrðom him 7 fæbe. þ̅ hir 7ingran hæfðon hine fpa toto-
 penne. þær þær hi teohhobon þ̅ hi hine eallne habban fceolbon.
 ac hi 7e7abepnæð monifealb ðýrý on þære forfupunga. 7 on
 þam 7ilpe. butan heopa hpelc eft to hýne² bote 7ecippe :.

§ II.^o Ða ongan 7e fýrðom hneoppian for þæs Mober
 týðeýneffe. 7 ongan þa 7ibbian 7 þur cweþ. Eala on hu 7rumb-
 leaſum feaðe þ̅ Mober þringþ.³ þonne hit beftýrmaþ þýrfe
 forulbe ungeþwepneffa. 7if hit ðonne forzet hir azen leoht.
 þ̅ iſ ece 7eſea. anb þringþ on þa fremðan þýrfo. þ̅ finb forulb
 forða. fpa fpa þur Mober nu beþ. nu hit nauht elley nat butan
 7noþunga :

§ III. Ða 7e fýrðom þa 7 feo 7eſceabþýrfe þur leoþ aſungen
 hæfðon. þa ongan he eft fprecan 7 cweþ to þam Mober. Ic
 7eſeo þ̅ ðe iſ nu fþoſſe maþe ðearf þonne unnotneffe :

§ IV. Forþam 7if þu ðe offceamian⁴ pilt ðinef 7ebolan.
 þonne onginne ic þe fona bepan 7 þe þringe miþ me to
 heofonum. Ða anðýrýnbe him þ̅ unrote Mober 7 cweþ. Ðæt
 lu hpa to finc þur nu þa 7ob 7 þ̅ eblean.⁵ þe ðu ealne wez 7ehete
 ðam laronum þe ðe heofumian fulðan. iſ þur nu 7e cwiþa þe
 þu me 7eo fæðert. þ̅ 7e wýra Plato cweþe þ̅ þur. þæt nan
 anfealb næpe niht butan nihtum þearum. 7efihyt þu nu þæt
 þu nihtfýran finc laþe 7 forþfýcte. forþam hi ðinum fullan
 fulðon fulzan. 7 þa unnihtfýran feonban⁶ upahæfene þurh
 heoria fondaþa 7 þurh heoria feoflice. þ̅ hi þý eð mægen heoria
 unniht 7erill forþþringan. hi finb miþ 7ifum 7 miþ 7eſtfeon-
 num⁷ 7eſfýrþroþe. forþam ic nu wille 7eornlice to 7obe
 cleorinu. Onzan þa 7ibbian. 7 þur finzenbe cweþ.

CAPUT IV.⁴

EALA þu fcippenb heofonef 7 eorþan. þu ðe ðu þam ecan
 feole fufarf. þu þe on hneðum fænelbe þone heofon ýnib-
 hneofere. 7 ða tunglu þu 7eþert þe 7ehýfume. 7 þa funnan
 þu 7eþert þ̅ heo miþ heorne heofhtan fiman þa þeoftýe aþweſcþ
 þære fpeafitan nihte. fpa beþ eac 7e mona miþ hir blacan
 leuchte þæt þa heofhtan fteorpan ðunniþ on þam heofone. 7e

^o Boet. lib. i. metrum 2.—Hec, quam præcipiti, &c.

² Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

³ Cott. fwegn.

⁴ Cott. nihtpe.

⁵ Bod. þringþ.

⁶ Cott.

⁷ Cott. offceamian.

⁸ Cott. 7ob and þa eblean.

⁹ Cott. fremðon.

¹⁰ Cott. 7eſtfeonum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hylum þa runnan heone leohtes beþearþ þonne he betpux
 ur 7 hine pýrþ. ge eac hylum þone beorhtan ræorpan þe pe
 hatap morgenræorpan. þone ilcan þe hatap ofne naman æfen-
 ræorpan. þu þe þam pinterþagum selest ræorpe tība 7 þær
 rumeþes hahum langran. þu þe þa tneopa þurh þone ræarcan
 pinb norþan 7 earcan on hæpfeſt tīb heopa leaþa beþearfaſt. 7
 eft on lencten ofru leaſ ſelleſt. þurh þone rmyltan ruþan
 peſteþnan pinb. Ðæt þe ealle geſceapta heorunmaþ 7 þa ge-
 retneſſa þinna beboda healþa. butan men anum ſe ðe
 ofeþheorþ. Eala ðu ælmihtiga ſcippenb anb rihtenb eallra
 geſceapta. help nu þinum earnum moncýnne. Ðý þu la
 Ðrihten æfne polbeſt ꝥ ſeo pýnb ſpa hýpþan ſeolba. heo
 þreap þa unſeilbiþan 7 nauht ne þreap þam ſcibiþum. riſtaþ
 nianfulle on heahſetlum. 7 halga unben heopa ſotum þpý-
 caþ. ſciciþ gehýðde beorhte cpeſtaſ. 7 þa unrihtþiþan tælað
 þu rihtþiþan. nauht ne beþeþaþ monnum mane aþaſ. ne ꝥ
 leaſe lūc þe beoþ mid þam ſpennum beppigen. ſoþþam pent nu
 ſulneah eall moncýn on tpeonunga gif ſeo pýnb ſpa hpeorþan
 niot on ſpelfa manna ſepill. 7 þu heone nelt 7tþan. Eala min
 Ðrihten. þu þe ealle geſceapta ofeþriht. hapa nu miðelice on
 þaſ earman eorþan. anb eac on eall moncýn. ſoþþam hit nu
 eull pinþ on ðam ýðum ðýſe populbe:-

CAPUT V.^o

§ I. ÐA ꝥ Godes þa ſulic ſar cpeþenbe pæſ. 7 þis leoþ ſm-
 zenbe pæſ. ſe ſiþðom þa 7 ſeo Læſceabpýrnes him bliþum
 eaþum on locube.¹ 7 he ſoþ þæſ Godes geomeþunga² næſ
 nauht geþnefeþ. ac cpeþ to þam Gode. Sonu ſpa ic þe æpeſt
 ou ðýſe unpoctneſſe geſeah ður muþicende.³ ic ongeat ꝥ ðu
 pæpe utarpen⁴ of þineſ pæben eþele. ꝥ iſ of munum laþum.
 þær ðu him ſone of ða þu ðine pætpæbneſſe ſoþleþe. 7 pen-
 beſt ꝥ ſeo peorþ⁵ þaſ populb þenbe heone ægeneſ þonceſ buton
 Godes geþeahthe. 7 hiſ þaſunga.⁶ 7 monna gepýphtum. Ic
 riſte ꝥ þu utarpen pæpe. ac ic nýſte hu ſeon. ær þu þe ſelf
 hit me geþehteſt mid þinum ſarþiþum. Ac þeah þu nu ſep
 riſ⁷ þonne þu pæpe. ne eaſt þu þeah ealles of þam earþes
 adþuſen. þeah þu ðær on geþpolobe. ne geþnohte ðe eac

^o Doet. lib. i. proſa 5.—Hæc ubi continuato dolor, &c.

¹ Bod. eahum on locobon.

² Cott. geompunga.

³ Cott. muþe

nende. ⁴ Cott. utarþuſen.

⁵ Cott. ſio pýnb.

⁶ Cott. geþaſunga

⁷ Bod. ſpþ ſeo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

"

CHAPTER V.

§ I. WHILEST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes, and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam æþroþan butan þe gylfum. þurh þine
 ætene gæmeleſte.¹ ne ſceolde þe eac nan man ſwalceſ to
 geſeþan þæri ðu gemunan woldeſt hpylcra æþyrba þu wære ⁊
 hpylcra burgyra for ſoruldre. oþþe eſt hæthlice hpylcſe geſeþ-
 riſeſ ðu wære on ðinum Mobe. ⁊ on þinne² geſceabryneſte. ꝥ iſ
 ꝥ þu eart an þara rihtſirena ⁊ þara rihtſellenþra. þa beoþ
 þære heofencundan Ieruſalem burgyra. of þære næfre nan.
 buton³ he ſelf wolde. ne þearf abryfan. ꝥ iſ of hys goban willa.
 wære þær he wære. ſimle he hæfde þone mid him. þonne he
 þone mid him hæfde. wære þær he wære. þonne wæs⁴ he
 mid hys ætne cýnne. ⁊ mid hys ætne burgharum on hys
 ætne eardre þonne he wæs on þare rihtſirena gemanan.
 Ðra hwa þonne ſwa wæs ſýrþe biþ ꝥ he on heora ðeorbome
 beon mot. þonne bið he on þam hehtan ſceobome. Ne
 onſcunige ic no þær neoþeran and wæs unclænna ſcepe. gif ic
 þe geuadne gemete. Ne me na⁵ ne lýt mid glære gepohtra
 ſaþa ne heahſecl⁶ mid wolde ⁊ mid gummum gepeneþra. ne
 botan mid wolde æppreþra me ſwa ſýrþe ne lýt. ſwa me lýt on
 þe rihter willan. Ne ſece ic no her þa bec. ac ꝥ ꝥ þa bec
 forſcenc⁷ þæt ic þin⁸ geſc ſiþe rihte. þu ſeofoðeſ þa pon-
 rýrþ⁹ æþræ ge on þara unrihtſýra anſealþa heaneſte. ge
 on minne unrihtneſte and ſceſeþeneſte. ge on þara man-
 fulra forþſeclæteſte on þas ſoruld ſceþa. Ac forþon þe þe
 iſ ſýrþe¹¹ nūcel unrihtneſſ nu getenge.¹¹ ge of ðinum ſýrþe. ge
 of ðinum¹² ætne. ic ðe ne mæg nu get æanþýrþan ær
 ðon ðær tū¹³ rýrþ¹³ :

§ II.¹ Forþan eall ꝥ mon untiblice onginþ.¹⁴ næfþ hit no
 ælcæne¹⁵ ende. Ðonne þære ſunnan ſcīma on Auguſtury
 monþe hatæſ ſcīnþ. þonne ðýſeþ ſe þe þonne wile hylc ſeþ
 oþſeſtan þam ðinum¹⁶ ſýrum. ſwa ðeſ eac ſe ðe ſintſeþum
 ſeþeþum wile bloſman¹⁷ ſecan. Ne miht þu ſin ſýnþan on
 minne ſintep.¹⁵ ðeah ðe wēl lýt ſeþeþer miſteſ :

§ III.¹⁸ Ða clþode ſe ſýrþom ⁊ cþæþ. Mot ic nu cunnian
 hpon þinne¹⁹ ſeþeþeþeſte. þæt ic þanon²⁰ onginon mæge hpo-
 nan²¹ ic þin tūhan ſýrþe ⁊ hu. Ða andþýrþe ꝥ Mob ⁊ cþæþ.

¹ Doct. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

² Boet. lib. i. prosa 3.—Primum igitur paterisna, &c.

³ Cott. gæmeleſte. ⁴ Dod. þinne. ⁵ Bod. buta. ⁶ Bod. wære.

⁷ Cott. no. ⁸ Bod. gepohtra heahſecla. ⁹ Bod. ſeofoðe. ¹⁰ Cott. þæt iſ þin.

¹¹ Cott. ſeþeþeþe. ¹² Cott. ſeþeþeþe. ¹³ Cott. ſýrþe. ¹⁴ Cott. get getenge.

¹⁵ Cott. þinne. ¹⁶ Cott. tū. ¹⁷ Cott. untiblice onginþ. ¹⁸ Bod. ælcæne.

¹⁹ Cott. cþæþ. ²⁰ Cott. bloſman. ²¹ Bod. ſýnþan on mebbe ſintep.

²² Bod. þin. ²³ Cott. þanon. ²⁴ Cott. hponon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire, a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ seo Læscasbrýrner.¹ Lelefst² þu
 þæt seo wýrð pealbe þýrre worulde, oððe aht [zober] swa
 zereorþan mæge butan þam wýrhtan.³ Ða anbrýrðe þ̅ Mōb
 7 cwæð. Ne zelýre⁴ ic no þ̅ hit zereorþan mihte swa enbe-
 býrðlice. ac to soþan⁵ ic pat þ̅ te Gōb mihtepe is hýr ægner
 weorces. 7 ic no ne wearþ of þam soþan zeleafan. Ða an-
 brýrðe se Wýrðom eft 7 cwæþ. Ymbe þ̅ ilce þu zýbbobest nu
 hwe ne ær anð cwæbe. þ̅ ælc wuht fram Gōbe wýrte⁶ hýr wuht
 tuman. 7 hýr wuhte zetneýrre fuleoðe butan menn anun.
 forþam ic wunðige swiðe ungemetlice hwæt se weo⁷ oþþe hwæt
 þu miene nu þu þone zeleafan hæfst. Ac wit sculon weah zít
 deorlicor ymbe þ̅ beon.⁸ ic nat ful gearde ymbe hwæt þu zýt⁹
 treost. zerege me. nu þu cwiht þ̅ þu naht¹⁰ ne treoge þ̅ te Gōb
 þýrre worulde mihtepe¹¹ rie. hu he þonne wolde þ̅ heo wære.
 Ða anbrýrðe þ̅ Mōb 7 cwæþ. Uneaþe ic mæg forstanban
 þine acwunga. 7 cwiht weah þ̅ ic se anbrýrðan scýle. Se Wýrðom
 þa cwæþ. Wenst ðu þ̅ ic nýte þone wol¹² þinne zebnefebnerre ðe
 ðu mid ýmbranzen eart. ac gere me hwelces enbes ælc angin
 wunze. Ða anbrýrðe þ̅ Mōb 7 cwæþ. Ic hit gemunðe heo ac
 me hæfþ weorðwunung wære gemynbe benumen. Ða cwæð
 se Wýrðom. Fast ðu hýran ælc wuht come.¹³ Ða anbrýrðe
 þ̅ Mōb 7 cwæþ. Ic pat ælc wuht fram Gōbe com. Ða cwæþ se
 Wýrðom. Ðu mæg þæt beon. nu þu þ̅ angin part. þ̅ ðu eac þone
 enbe nýte. forþam seo Læbnefebner mæg þ̅ Mōbe onscýpan.¹⁴
 ac heo hit ne mæg hýr zepittec befeafen. Ac ic wolde þ̅ þu me
 weðest hwæþer þu wýrte¹⁵ hwæt þu self wære. Wit þa anbrýrðe
 7 cwæþ. Ic pat þ̅ ic on libbensum men 7 on zerscasbrýrum
 eom 7 weah on deablicum. Ða anbrýrðe se Wýrðom 7 cwæþ.
 Fast þu aht¹⁶ oþþer bi se selfum to recganne butan¹⁷ þ̅ þu nu
 weðest. Ða cwæþ þ̅ Mōb. Nat ic naht oþþer. Ða cwæþ se
 Wýrðom. Nu ic hæbbe¹⁸ onziten ðine onmobnerre. nu ðu self
 aht hwæt þu self eart. ac ic pat hu þin man zetliar¹⁹ sceal.
 forþam þu weðest þ̅ þu wrecca²⁰ wære 7 befeafod ælces zober.
 forþam þu neýrte hwæt þu wære. þa þu cýbbest þ̅ þu neýrte
 hwelces enbes ælc angin wunbe. þa ðu wenest þ̅²¹ weor-

¹ Cott. Sceasbrýrner. ² Bod. nelefst. ³ Bod. wýrhtan. ⁴ Bod. zelýde. ⁵ Cott. soþan. ⁶ Cott. wýrre. ⁷ Cott. wý. ⁸ Cott. beon. ⁹ Cott. giet. ¹⁰ Cott. naht. ¹¹ Cott. wuhtwýrre. ¹² Cott. dem. ¹³ Cott. cume. ¹⁴ Cott. artýpan. ¹⁵ Cott. wýrre. ¹⁶ Cott. aht. ¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. tian. ²⁰ Cott. wrecca. ²¹ Cott. þæt te.

Then said Reason : Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker ? Then answered the Mind, and said : I do not believe that it could be made so full of order ; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said : About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said : I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said : Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with ? But tell me, to what end does every beginning tend ? Then answered the Mind, and said : I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom : Dost thou know whence every creature came ? Then answered the Mind, and said : I know that every creature came from God. Then said Wisdom : How can it be, that now thou knowest the beginning, thou knowest not also the end ? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said : I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said : Knowest thou anything else, to say of thyself, besides what thou hast now said ? Then said the Mind : I know nothing else. Then said Wisdom : I have now learned thy mental disease, since thou knowest not what thou thyself art : but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leafe men ⁊ necelesse wæron gefærlige ⁊ wealbenðas þisse
 worulde. ⁊ þær þu cýðberc eac þ þu nýrterc mið hwilcan¹
 gewere Godes wýlt þisse worulde. oþþe hu he wolde þ heo wære.
 þa þu sæberc þ þu penberc² þ þuor slýne wýnð þar woruld penbe
 butan Godes weahthe.³ ac⁴ þ þær swiðe micel pleoh þ þu swa
 penan sceolberc. Nær hit na⁵ þ an þ þu on ungemethcum
 ungetrelfum wære. ac eac þ þu fulneah mið ealle forwyrðe.
 Ðunra nu Gode þ he ðe gefultumabe wæc ic þin gewit mið
 ealle ne forlæt. 7e habbað nu geot þone mæstan ðæl wære
 cýnðrian þinre hæle.⁶ nu þu geseofc þ reo wýnð ðurh hie
 seþne butan Godes weahthe þar woruld penban ne mæge. nu
 þu ne þenrft þe naht onbræban. forþam þe of þam lýclan
 fweardum ðe þu mið wære cýnðrian gefenre lifes leoht þe on-
 licete.⁷ Ac hit nis gic se tima þ ic ic þe heahcwi mæge onbrýr-
 den. forþan hit is ealces modes wære þ⁸ 7ona swa hit forlæt
 forwyrð. swa swiðar hit leafrpellunga. of þæm þonne ongun-
 nað ferdan þa nýrterc þe þ Godes gebreaf. ⁊ mið ealle forw-
 rðað þu forþan gefealh þ welce nýrterc swelce nu on ðinum
 Gode sindan. Ac ic hie ferd ænert gefinnian.⁹ þ ic riððan þý
 cþ mæge wæc soðe leoht on þe gebryngan :

CAPUT VI.

LOLA nu be wære runnan. ⁊ eac be oðrum tunglun.
 þonne fweartan wolcu him beforan gar. ne mægon hi þonne
 heora leoht jellan. swa eac se swiðra wýnð hwilum miclum
 fwealde gebreaf þa swa ðe ær þær fwealde weþre glæwhtlucan
 on to jeonne. þonne heo þonne swa gemenget wýnð mið ðan
 fwealde. þonne wýnð heo swiðe hwaðe ungladu. weah heo ær gladu
 fwece on to locienne. Ðwæt eac se hnoc. weah he swiðe of hý
 riht wýne. þonne þær micel stan wealmenbe of þam heahan
 munte on innan fealþ. ⁊ hme toweald. ⁊ him hý riht wýner
 fweartan. swa soð nu þa heortra þinre gebreafbercne fweartan
 minum leohtum lafum. Ac gif þu fwealde on rihtum gelesan þ
 soðe leoht oncnapan. afýr fram þe þa fwealde fæla ⁊ ða un-
 nettan. ⁊ eac þa unnetan ungetælþa. ⁊ þone fwealde ege þisse
 worulde. þ is wæc þu ðe ne anhebbe on ofermetto on þinre
 gefunðfulnerre ⁊ on þinre offorwærre. ne eft þe ne geortwýre

¹ Boet. lib. i. metrum 7.—Nubibus atris, &c.

² Cott. hwelcepe. ³ Cott. penbe. ⁴ Cott. gefeahthe. ⁵ Cott. eac.
⁶ Cott. no. ⁷ Cott. hælo. ⁸ Cott. onlyhte. ⁹ Cott. þ ze. ¹⁰ Dod.
 gefinnigian.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nunes 7odes on nanre riþerweardnesse. forðam þæt Mōb riemle bið zebunden mid zebriwednesse. þær iſſa tpega ſſela auþer iueſað :-

CAPUT VII.¹

§ I. ÐT ærri7ode re 7iſtom ane lȳtle hȳle. oþþæt he on7eot þær Mōber in7eſancar. þa he hi þa on7iten hæfde. Ða cƿæð he. Eſ ic þine unriotnesse on riht on7iten hæbbe. þonne niſ þe nauht¹ iſſiſon þonne ꝥ þæt þu forlōpen hæfſt. þa foruolſ ſælða þe þu ær hæfdeſt. 7 7eomriart nu forþam þe heo onhȳ7ſed iſ. Ic on7ite 7enoh 7ƿeotule ꝥ Ða foruolſ ſælða mid 7riþe manig7ie 7ƿetnesse 7riþe lȳcelice oleccar þæm Mōbum þe hi on lurt ſilluþ 7riſiſt beſſican. 7 þonne æt nihtan. þonne hȳ læſt ſænah.² hi on oſeunotnesse³ forlætar on þam mæſtan ſaie. Eſ Ðu nu ƿitan riht hyonan hȳ cumar. þonne niht⁴ þu on7itan⁵ ꝥ hi cumað of foruolſ 7it7unga. Eſ þu þonne heora þearar ƿitan riht. þonne niht þu on7itan ꝥ hie ne beoþ nanum men 7etneore.⁶ be þæm þu niht⁷ on7itan ꝥ þu þær nane mȳriþe on næfdeſt. Ða þa þu hie hæfdeſt. ne eſt nane ne forlure. þa þa þu hie forlure. Ic ƿenðe ꝥ ic þe 7io 7elæneþ hæfde ꝥ þu hi oncnurpan cuþeſt.⁸ 7 ic ƿiſte⁹ ꝥ þu hi on7cuneheſt. þa þa þu hie hæfdeſt. þeah þu heora b7uce. Ic ƿiſte¹⁰ ꝥ þu mine c7ibar 7ið heora ſillan oſt ſæbeſt. ac ic ƿæt ꝥ nan 7e7una ne mæ7 nanum man¹¹ beon unpenðeb. ꝥ þæt Mōb ne 7ie be 7umum ðæle on7ȳneþ. forþam þu eart eac nu of þinne 7ilnesse ahporſen :-

§ II.¹ Eala Mōb. hƿæt be7earp þe on þar¹² care 7 on þar 7nor7unga. hƿæt hƿe7u un7e7uneliceſ¹³ ꝥ þe on becumen iſ 7ƿelce oþrum monnum ær ꝥ ilce ne eglebe. Eſ þu þonne ƿenſt ꝥ hit on þe 7elon7 7e ꝥ þa foruolſ ſælða oð þe 7ƿa onpenða 7int. þonne eart þu on 7ebulan. ac heora þearar 7int 7ƿelce. hie beheoldon on þe heora¹⁴ a7en 7ecȳnð. 7 on heora¹⁵ ƿanblunga hie 7ecȳþdon heora ƿæ77neðnesse. 7 7ƿelce.¹⁷ hȳ¹⁸

¹ Boet. lib. ii. prosa 1.—Posthæc paulisper obtineuit, &c.

² Boet. lib. ii. prosa 1.—Quid est igitur. o homo, &c.

³ Cott. noht. ⁴ Cott. penað.

⁵ Cott. on7etan. ⁶ Bod. ne tpeore. ⁷ Cott. o7umobnesse. ⁸ Cott. meah.

⁹ Cott. and ic ƿiſte. ¹⁰ Bod. ne tpeore. ¹¹ Cott. meah.

¹² Cott. and ic ƿiſte. ¹³ Cott. ƿiſte. ¹⁴ Cott. men. ¹⁵ Bod. þa.

¹⁶ Cott. ƿenſt þu ꝥ hit hƿæt niht 7ie. oððe hƿæt hƿe7u un7e7uneliceſ.

¹⁷ Cott. hioa. ¹⁸ Cott. hioa. ¹⁹ Cott. un7e7neðnesse. ²⁰ Cott.

7ƿelce. ²¹ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæron rihte þa hi ðe mært geoleccan ƿilce hi nu rindon.
 þeah þe hý þe oleccan¹ on þa leaƿan ƿælpa. Nu þu hæfst ongyten
 þa ƿonclan tƿupa² þæs blindan lufes. Ða tƿopa ðe ðe nu
 rindon opene. hi rindon ƿit mið manegum oþrum behelede.
 Nu þu ƿart hƿelce þearf þa ƿopulð ƿælpa habbaþ 7 hu hi
 hƿearfpaþ. Eif þu þonne heopa þegen beon ƿilt. 7 þe heopa
 þearf liciap. to hƿon mynrt þu ƿpa ƿiþe. hƿi ne hƿearfost ðu
 eac mið him. ƿif ðu þonne heopa untƿeopa onƿcunige. oþer-
 hoga³ hi þonne 7 aþrif hi fram þe. forþam⁴ hi ƿpanaþ þe to
 ƿinre unþearfe. Ða ilcan þe ðe gebyðon nu þar gnoƿnunga.
 forþam þe þu hi hæfðe. þa ilcan þe pæron on riðilneſse. ƿif
 þu hi na ne unþerfenge. Ða ilcan þe habbaþ nu heopa
 agner þancer forletan. nales ƿiner. þa þe næfre nanne mon
 buton forge ne forlætaþ. Ðyncap þe nu ƿiþe ðýne⁵ 7 ƿiþe
 leofe þa þing ða þe nauþer ne riht ne geteƿe to habbenne.
 ne eac eðe to forlætanne. ac þonne heo hƿam from hƿeor-
 fenðe beoð. he hi ſceal mið þam mærtan ſape hiſ moðer
 forlætan. Nu ðu hie þonne æfter þinum ƿillan þe geteƿe
 habban ne miht.⁶ 7 hý þe ƿillaþ on mupnunga⁷ gebrungan.
 þonne hie þe fram hƿeorfaþ. to hƿæm cumap hi þonne ellef.
 butan to tacnunge forges 7 anfealbes ƿaper. Ne rindon þa
 ƿopulð ƿælða ana ýmb to þencenne þe mon þonne hæfþ. ac
 ælc gleap Moð behealt hƿelcne enbe hi habbaþ. 7 hit ge-
 ƿapenaþ æges þe ƿiþ heopa þneaunga ƿe ƿiþ olecunga. Ac ƿif
 þu ƿilt beon heopa ðegn.⁸ þonne ſcealt þu georne gefolian ge
 hƿæt þæs þe to heopa þenungum. 7 to heopa þearum. 7 to
 heopa ƿillan belimpp. Eif þu þonne ƿilnart þæt heo for ðinum
 þingum oþre þearf nimen. oþre⁹ heopa ƿilla 7 heopa gepuna
 if. hu ne unþeorfaþ þu þonne þe ſelfne. þæt þu þingð¹⁰ ƿiþ þam
 hlaforðſcipe þe þu ſelf gecure 7 ƿpa þeah ne meaht¹¹ hioſa riðu
 7 heopa gecýnð onpenðan. Ðæt þu ƿatrt ƿif ðu þiner ſcipes
 ſeðl ongean ðone ƿinð tobræðrt. þæt þu þonne lært eal eoper
 ſepelð to þæs ƿinðſome. ƿpa ƿif þu¹² þe ſelfne to anfealbe
 þam ƿopulð ƿælþum gefealbert. hit if riht þæt þu eac heopa
 þearum fulgange. Feſrt þu þæt ðu þæt hƿerfenðe hƿeol. þonne
 hit on riðne ƿýp. mæge oncýppan. Ne miht þu þon ma
 þara ƿopulð ƿælpa hƿearfunga onpenðan.

¹ Cott. holcen.² Cott. pancian tƿeopa.³ Cott. oſephige.⁴ Wanting in Bod. MS.⁵ Cott. ðiope.⁶ Cott. meaht.⁷ Cott.⁸ Cott. ðegn 7 hioſa hiepa.⁹ Cott. oþer.¹⁰ Bod.¹¹ ne meaht is wanting in Bod. MS.¹² Cott. ƿpa eac ƿif þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou chooseth to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.¹ Ic wolde nu get þæt þit mape¹ grræcan ymbe þa populs
rælda. to hram ætwrite þu me ær þæt ðu hi forlure for minum
ðingum; . Ðri mupcar² þu rið min. rylce þu for minum
ðingum reo³ ðiner agner benumen. ægþer ze þinra pelona. ze
þiner peorþrcipe. ægþer þara þe com ær from me. þa hi þe
on lænde pæron; . Ute nu tellan beforan rylcum ðeman
rylce þu pille. 7 gif þu gereþan miht þæt ænig ðeaplic man rylcer
hæt ægner ahte. ic hit þe eft eal agife þæt þu zepeccan miht þæt
þiner agner pære; . Dygne⁴ 7 ungelæpeðne ic þe unberfeng
þa þu ærft to monnum become. 7 þa þe zetýððe. 7 zelæpeðe.
7 þe þa rnyttro on gebrohte þe þu þa populs ape mið bezeate.
þe þu nu forgienðe anforlete. þu miht þær habban þanc þæt⁵ þu
minra gifa pel bruce. Ne miht þu no zepeccan. þæt þu þiner
auht forlure. Ðræt reofar þu riþ me; . Ðabbe ic þe aperi be-
numen þinra gifena þara þe þe from me comon; . Ælc for
pela. and for peorþrcipe rindon mine agne peopar. 7 rra hær
rra ic beo he beoþ mið me. Rite þu for roð. gif þæt þine agne⁶
pelan pæron þe þu mænðer þæt þu forlure. ne mihter þu hi⁷
forleoan. Eala hu ýfele me ðoþ manege populs menn mið
ðam þæt ic ne mot pealban minra agenra peora.⁸ Se heofen mot
brengon leohte ðazar 7 eft þæt leoht mið peorþrum behelian.⁹
þæt gear mot brengan bloþman.¹⁰ 7 þý ilcan gear eft zeniman.¹¹
reo ræ mot brucan rmylra ýpa. 7 ealle gercearta motan
heora gepunan and heora pillan bepiþan butan me anum. Ic
ana eom benumen minra þeapa 7 eom zetogen to fremðum
þeapum. Ðurh ða ungefýlban gitrunga¹² populs monna. Ðurh
þa gitrunga hi me habbaþ benumen minner naman þe ic mið
rihte habban rceolþe. þone naman ic rceolþe mið rihte habban.
þæt ic pære pela 7 peorþrcipe. ac hie hine habbaþ on me genu-
men. 7 hie¹³ me habbað gerealdne¹⁴ heora plencum 7 zetehhoð
to heora leaþum pelum. þæt ic ne mot mið minum gearum
minra ðenunga fulþangan. rra ealla oðra gercearta moton; .
Ða mine peopar rindon Rirðomar. 7 Lræftar. 7 roðe pelan.
mið þam þeapum þær on rýmbel min pleza. mið þam peorum ic
eom ealne þone heofon ýmbhepeorþne. 7 þa niþemeftan ic

¹ Boet. lib. ii prosa 2.—Vellem autem pauca, &c.

¹ Cott. ma.

² Bod. mupcar.

³ Cott. rie.

⁴ Cott. ðýrgne 7

unlæpeðne.

⁵ Bod. þa

⁶ Bod. agnan.

⁷ Cott. hi na

⁸ Cott.

þeapa.

⁹ Cott. beheligan.

¹⁰ Cott. bloþman

¹¹ Bod. gearpe gem-

man.

¹² Cott. ungefýlðan gitrunga.

¹³ Cott. hme.

¹⁴ Bod.

geheðdene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, unbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

gebrænge æt þam hehrtan. ⁊ ða hehrtan æt þam niþemehtan. þæt iſ þ¹ ic gebrænge eaſmoðneſſe on heoſonum. ⁊ þa heoſonlican goð æt þam eaſmebum. Ac þonne ic upgefare mið minum þeopum. þonne foſſeo þe þaſ ſtýrmenðan popuð. ſſa ſe eaſn þonne he up geſit buſan þa polcnu ſtýrmenðum peðerum þ² him ða ſtormaſ ðeſian ne maðan :³ Sſa ic polðe. la Moð. þ⁴ þu þe foſe up to uſ. ȝif ðe lýtce. on þa ȝeſað þ⁵ þu eſt mið uſ þa eoſþan ſecan wille foſ goðra manna þearſe :⁶ Þu ne paſt þu mine þearaſ. hu ȝeoſne ic ſýmble þæſ ýmbe goðra manna þearſe :⁷ Faſt þu hu ic ȝeſað ýmbe Lſeoſoſ þearſe Lſieca cýningeſ. þa þa hine Lſipuſ Þæſſa cýning ȝeſangen hæſðe ⁊ hine foſþæſſan polðe. þa hine man on þ⁸ ſýn þearp þa alýtðe ic hine mið heoſonlicon ſene. Ac þu þe foſtſuſeðeſt foſ þinſe nihtſiſneſſe ⁊ foſ þinum goðan wíllan ſenðeſt þæt þe nan ſiht unſihtliceſ on becumen ne mihte. ſſelce ðu polðeſt ða lean eallſa þinſa goðena þeoſca on þiſſe popuðe habban :⁹ Þu mihteſt þu ſittan on miðbum ȝemænum wice. þ¹⁰ þu ne ſceolðeſt þ¹¹ ilce ȝeſolian þ¹² oðſe men :¹³ Þu mihteſt ðu beon on miðſe þiſſe hſearſunga. þ¹⁴ þu eac mið eaſeſoþe¹⁵ ſum eoſel ne ȝeſelðeſt :¹⁶ Þſæt ſinȝað þa leoþſýrhtan oþſeſ be þiſſe popuð. buton miſſica¹⁷ hſearſunga þiſſe popuðe :¹⁸ Þſæt iſ þe þonne. þ¹⁹ þu þæſ mið ne ne hſearſiȝe :²⁰ Þſæt neſcſt þu hu ȝe hſearſian.²¹ nu ic ſiemle mið ðe beo :²² ðe þaſ þeoſ hſearſung beteſe. foſþam ðe ðiſſa popuð ſælða to ſel ne lýtce. and þæt þu þe eac betſe na ȝeleſðe :²³

§ IV.^m ðeah ðæm ſeohtſeſe cume ſſa ſela ſelena. ſſa þaſa ſonðſoſna beoþ be þiſum ſælſum. oððe þaſa ſeoðſſena þe þeoſtrum nihtum ſcinap. ne ſoſlæt he þeah no þa ſeoſunga. þ²⁴ he ne ſeoſiȝe hiſ eoſmða. ðeah nu Loð ȝeſýlle ðaſa ſeleȝna monna wíllan ȝe mið ȝolðe. ȝe mið ſeolſſe. ȝe mið eallum ðeoſſýrþneſſum. ſſa ðeah ne biþ ſe²⁵ ðuſſe ȝeſýlleð heoſa ȝitunga. ac ſeo ȝiunðleare ſſelȝenð hæſþ ſſiſe maneȝu ſeſte holu on to ȝaðſianne.²⁶ Þſa mæȝ þam ſeðenðan ȝýſeſe ȝenoh foſȝiſan. ſſa him mon maſe ſelþ. ſſa hine ma lýt :²⁷

§ V.ⁿ Þu wílt þu nu andſýrðan þæm popuð ſælſum ȝif hi cpeðan²⁸ to ðe. Þſæt wíſcſt þu uſ. la Moð. hſi ſſaſt þu wíþ uſ.

^m Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

ⁿ Boet. lib. ii. prosa 3.—His igitur, &c.

¹ Bod. þ² þæt. ² Cott. ðeſiȝan ne mæȝon.

³ Cott. nehſearſoþe.

⁴ Bod. butan nihtlice.

⁵ Cott. hſearſiȝen.

⁶ Bod. hſearſung ſælþa to ſel ȝelytce ⁊ þ⁷ þu eac beteſa ne ȝeleſðeſt.

⁷ Bod. he ne beoð.

⁸ Bod. maneȝa ſeſteſola to ȝaðſianne.

⁹ Cott. cpeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulgon ƿe ðe : . Ðræt ðe ongan lȳrtan ure. naſ uſ¹
 ƿm. þu ſetſt² uſ on þæt ſetl ƿineſ ſceoppenber. þa þu ƿilnoberſt
 to uſ þær gober þe þu to him ſceolberſt. þu cƿiſt³ ꝥ ƿe habban
 þe beſƿicenne. ac ƿe maƿan cƿeþan ma ꝥ þu habbe uſ beſƿicen.
 nu uſ ƿurh ƿine luſt 7 ƿurh ƿine ƿitrunƿa onſcunian ſceal
 ealra ƿerſceafra ſcippenð : . Nu þu earſt ſcȳldigra þonne ƿe.
 æƿer ƿe ſor ƿinum aƿnum unriht luſtum. ƿe eac ſorþam þe
 ƿe ne moton ſor þe fullƿan uſer ſcippenber ƿillan. ſorþam ðe
 he ure þe onlænbe æfter hiſ bebodum to brucanne. nallaſ⁴
 ƿinpe unriht ƿitrunƿa ƿeƿill to ſulſremmanne : . Anðſƿrðe
 unc nu. cƿæð ſe ƿiſdom. ſƿa ſƿa þu ƿille. ƿit ƿeanbiðƿaþ ƿinpe
 onðƿorpe : .

CAPUT VIII.º

ÐA cƿæð ꝥ Moð. ic me onƿite æƿhƿonan ſcȳldigne. ac ic
 eom mið þær laſer ſape ſƿa ſƿiþe ofþrȳcced ꝥ ic inc⁵ ƿeanð-
 ƿrðan ne mæg. Ða cƿæþ ſe ƿiſdom eſt. Ðæt iſ nu ƿit ƿinpe⁶
 unrihtƿinreſſe ꝥ þu earſt fullneah ſorþoht. Ac ic nolbe ꝥ þu
 þe ſorþohterſt. ac ic wolbe ꝥ ðe ſceamobe ſƿelceſ ƿebpolan. ſor-
 þam ſe ƿe þe hine ſorþencþ. ſe biþ oſmoð. Ac ſe ƿe þe hine
 ſceamaþ. ſe biþ on hƿeoprunƿa. Liſ þu nu ƿemunan ƿilt eallra
 þara arƿrþneſſa þe þu ſor ƿiſſe ƿorulbe hæfberſt riððan þu
 æreſt ƿeboren ƿære oð þine ðæg. ƿiſ ðu nu atelan⁷ ƿilt ealle
 ða bliþneſſa ƿiþ þam unrotnegum. ne meht þu fullaþe cƿeþan
 ꝥ þu earſt ſe 7 unƿeræliz. ſorþam ic þe ƿiunƿne⁸ unberſenƿ
 untȳðne 7 unƿelæpeðne. 7 me to beapne ƿenom. 7 to minum
 tȳhtum ƿetȳðe. Ðra mæg þonne auht oþreſ cƿeþan butan ðu
 ƿære ſe ƿerælizetſa. ða þu me ƿære ær leof þonne cuþ. 7 ær
 þon þe þu cuþeſt⁹ minne tȳht 7 mine þeapſ. 7 ic ðe ƿeongne
 ƿelæpeð ſƿelce ſnȳtro ſƿȳlce manegum oþrum ielþan ƿe-
 ƿittum oftoƿen iſ. 7 ic þe ƿerȳrþnebe mið minum laſum to
 þon ꝥ þe mon to ðomeſe¹⁰ ƿecear. Liſ ðu nu ſorþam cƿiſt ꝥ
 þu ƿeræliz ne ſie ꝥ þu nu næſt þa hƿilenðlican arƿrþneſſa 7
 þa bliþneſſa þe þu ær hæfberſt. þonne ne earſt¹¹ þu þeah unƿe-
 ræliz. ſorþam þe þa unrotnegra. þe þu nu on earſt. ſƿa ilce¹²
 ofenƿaþ. ſƿa þu cƿiſt ꝥ þa bliſſa ær ðȳðon. ƿenſt þu nu ꝥ þe
 anum ƿȳllic hƿearfunƿ. ƿillic¹² unrotneg on becumen. 7 nanum

º Boet. lib. ii. proſa 3.—Tum ego, ſpecioſa quidem, &c.

¹ Cott. naleſ.

² Cott. ſetter.

³ Bod. ƿlt.

⁴ Cott. naleſ.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. ƿeonen.

⁸ Cott. cuþe.

⁹ Bod. me.

¹⁰ Cott. neapſ.

¹¹ Bod. ælce.

¹² Cott. bellecu hƿearfunƿ
 7 þilicu.

with us ? in what have we offended thee ? Indeed thou wast desirous of us, not we of thee ! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from* him. Thou sayest that we have betrayed thee ; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt : we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty ; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again : It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair : I would rather that thou wert ashamed of such error ; for he who despairs is distracted ; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day ; if thou wilt now reckon all the enjoyments against the sorrows ; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed ; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known ; and soener than thou knewest my discipline and my manners : and I taught thee young such wisdom as is to many other older minds denied : and improved thee with mine instructions, until thou wert chosen a judge ? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy : for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oprum mode ſpelc ne onbecome. ne ær þe. ne æfter þe :
 Oþþe penſt þu ꝥ on ænigum menniſcum mode mæge auht
 fæſtſædblice¹ beon buton hƿearfunza. oþþe gif hit on ænezum—
 men ænige hƿile fæſtlice punaþ. ge deaþ hit hƿu aſiſſeþ¹ ꝥ
 hit beon ne mæg þær hit ær ƿær. Ðræt gýndon ða ƿopulð
 fælþa oþþer buton deaþer tacnuſz. forþam ge deaþ ne cymð
 to nanum oprum þingum butan ꝥ he ꝥ liſ aſýrpe.² gƿa eac þa
 ƿopulð fælþa cunaþ to þam³ Mode to þam þæt hi hit beniman
 þær þe him leoſaſt biþ ƿiſſe ƿopulðe. ꝥ beoþ þonne þonne hie
 him framgeſtaþ. Lerege. la Moð. hƿæþer þe betere ðince. nu
 nauht ƿopulðſice⁴ fæſter 7 unhƿearfienðer beon ne mæg.
 hƿæþer þe þu hý forþeo. 7 þiner azenes þonce⁵ hi forlete
 buton ſape. þe þu gebiðe hƿonne hi þe forzienðne forletan :

CAPUT IX.^p

ÐA ongan ge ƿiſdom ſingan and giððode ður. Ðonne reo
 runne on haðrum heofone beoþtoſt ſcineþ. þonne aðeoſtſiaþ
 ealle ſceoppan. forþam ðe heora beoþhtner ne beoð nan
 beoþhtner for hipe. Ðonne ſmýlte blaþer ſuþan ƿertan ƿinð.
 þonne ƿeaþaþ gſiþe hƿaþe ſelðer bloſman. ac ðonne ge ſcearca
 ƿinð cýmþ norþan eartan. þonne toſceoppþ he gſiþe hƿaþe þære
 noſan plite. gƿa oſt þone to ſmýlton iæ ðær norþan ƿinðer
 ýt onſcýneþ. Eala ꝥ nan puht niſ fæſte ſtonðenðer ƿeoſce⁶ a
 ƿunienðe on ƿopulðe :

CAPUT X.^a

ÐA cƿæþ Boetiur. Eala ƿiſdom. þu þe eart moður⁵ eallra
 mægena. ne mæg ic na ƿiþſceþan ne andſaciſan ꝥ þe⁶ þu me
 ær iæbert. forþon þe hit iſ eall ƿoþ forþam ic nu hæbbe
 ongiſten ꝥ þa mine fælþa 7 reo oprorzneg. ðe ic ær ƿenðe ꝥ
 geſælþa beon ſceolðan. nane fælþa ne ſint. forðam he gƿa
 hƿæðlice geſiteþ. ac ꝥ me hæfþ eallra gſiþorſt geðneſeþ þonne
 ic ýmbe ſpelc ſmealiſorſt þence. ꝥ ic nu ſƿeotole ongiſten hæbbe.
 ꝥ þæt iſ reo mæſte unſælð on þiſ andƿearþan life. ꝥ mon
 æneſt ƿeoþþe⁷ geſæliz. 7 æfter þam ungeræliz. Ða andſƿonebe
 ge ƿiſdom 7 reo Lereaðſiſner 7 cƿæþ. Ne meaht þu no mið

^p Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

^a Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aſeſſeþ. ² Cott. aſeſſe. ³ Cott. to þon. ⁴ Cott. nan
 puht ƿopulðſiceþ. ⁵ Cott. moður. ⁶ Cott. andſaciſian þær þe.
⁷ Cott. gý.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

7oþe 7etælan þine wýrð anð þine 7erælpā 7rā 7rā þu wenrt. for
 þam leaſum un7erælpum¹ þe ðu þrowart. hit iſ leaſung ꝥ þu
 wenrt þæt þu 7eo un7eræli7: . Ac 7iſ ðe nu ꝥ 7rā 7wiþe
 7eðnefeð 7 7eunrotrað hæfþ. ꝥ te þu forlure þa leaſan 7e-
 rælpā. þonne mæg ic ðe openlice 7eneccan. ꝥ þu 7rutole
 on7irt þæt te þu 7it hæfſt þone mæ7tan bæł þinra² 7erælpā
 þe þu ær hæfðert: . Se7e me nu h7æþer þu mið rihte mæ7e
 7eorian³ þina un7erælpā. 7welce þu eallun7a hæbbe forlopen þina
 7erælpā. ac þu hæfſt 7it 7erunð 7ehealðen eall ꝥ ðeornwýrþorte
 þæt te þu þe be7or7oð hæfðert: . Du miht þu þonne mænan
 ꝥ wýrre 7 ꝥ laþne. nu þu ꝥ leofne hæfſt 7ehealðen: . Wæt
 þu 7art ꝥ 7eo ðu7uþ ealle7 moncýnne7. 7 þe 7e mæ7ta 7eorn-
 7cipe. 7it leofaþ. ꝥ iſ Simmachu7 þin 7weor.⁴ Wæt he iſ 7it
 hal 7 7erunð. 7 hæfþ ælce7 7oðe7 7enoh. forþon ic 7at ꝥ þu
 naht⁵ ne for7la7oðert ꝥ þu þin ægen 7eorn for hine ne 7eal-
 ðert. 7iſ þu hine 7e7ape on hwiłcum earfo7um. forþam 7e 7er
 iſ 7wiðome7 7 Eræ7ta full. 7 7enoz or7or7 nu 7it ælce7
 eornlice7 e7e7. 7e iſ 7wiþe 7ari7 for þinum earfo7um 7 for
 þinum 7ræcwiþe: . Du ne leofaþ þin 7iſ eac. þæ7 ilcan Sim-
 machu7e7⁶ ðohter. 7 7io iſ 7wiþe 7el 7e7að 7 7wiþe 7emet7æ7t.
 7eo hæfð ealle orþu 7iſ ofe7þun7en mið clænne77e. eall heore
 7oð ic ðe mæg mið 7eaum 7orþum a7eccan. ꝥ iſ ꝥ heo iſ on
 eallum þearum hie7e 7æðer 7eliç. 7eo hio7a nu þe. þe anum.
 forþam ðe hio nanpuht elle7 ne lu7að butan þe. ælce7 7oðe7
 heo hæfþ 7enoh on þi7 anð7earþan liſe. ac heo hit hæfþ
 eall for7epen ofe7 þe anne.⁷ eall heo hit on7cunaþ. for-
 þam þe heo þe ænne næfþ. þæ7 ane7 hu7e iſ nu 7ana. for
 þin7e æ77earþne77e heore 7incð eall nauht⁸ ꝥ heo hæfþ. for-
 þam heo iſ for þinum lu7um cwinð⁹ 7 fulneah ðeað for
 teapum 7 for unro7ne77e: . Wæt wille þe c7eþan be þinum
 c7am¹⁰ 7unum. þa 7int ealðorþmen 7 7e7eahte7a7. on þam iſ
 7riotol 7io 7iſu 7 ealla þa ðu7uþa hio7a 7æðer 7 heora eollðran¹¹
 7æðer. 7rā 7rā 7eonge¹² men mæ7on 7elicorte beon ealðum
 monnum. Ðý ic 7unð7u7e hwi þu ne mæ7e on7itan þæt þu eart
 nu 7it 7wiþe 7e7eli7. nu þu 7it hio7ort anð eart hal: . Wæt
 þæt iſ 7io me7te æ7 ðeaðlicra manna þæt hie libban anð 7ien
 hale. 7 þu hæfſt nu 7et to eacan eall ꝥ ic þe æ7 tealðe: .
 Wæt ic 7at ꝥ ꝥ iſ 7it ðeornwýrþne þonne monne7 liſ. forþam
 manegum men iſ leofne ðæt he æ7 7elf 7welte æ7 he 7e7eo hwi

¹ Cott. un7erælpum. ² Cott. þara. ³ Cott. 7eorian. ⁴ Cott. 7eorn.
⁵ Cott. auht. ⁶ Cott. Simache7. ⁷ Cott. ænne. ⁸ Cott. noht.
⁹ Cott. opmod. ¹⁰ Cott. c7æm. ¹¹ Cott. elðran. ¹² Cott. 7eunge.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with fears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

piſ 7 hiſ beapn ſpeltenðe: . Ac hwi tilaſt¹ þu þonne to
 peþenne buton andþeorce: . Ne meaht þu nu ȝit þinne pýrðe
 nauht oppitan ne þin liſ no ȝetælan. ne eaſt þu no eallunga
 to nauhte ȝebon ſwa ſwa þu þenſt. niſ þe nu ȝit nan una-
 beþenðlic þroc ȝetenȝe. forþam þe þin ancoſ² iſ ȝit on eor-
 þan fæſt. ðæt ſint ða ealþorþmen. ðe þe ær ýmbe ſſwæcon. þa
 þe ne lætaþ ȝeoſtſwian be þiſ andþearðan liſe. 7 eft þina
 aȝna tſeopa. 7 ſeo ȝoðcunðe luſu. 7 ſe tohopa. þa þſeo þe ne
 lætaþ ȝeoſtſwian be þam ecan liſe. Ða andſſworoðe þæt unroce
 Moð 7 cwæþ. Eala wæran þa ancſaſ ſwa tſume³ 7 ſwa þurh-
 punienðe ȝe for Gobe ȝe for worulðe. ſwa ſwa þu ſeȝt. þonne
 mihte þe micle þý eþ⁴ ȝeþoſan ſwa hſæt earfoþneſſa ſwa uſ on
 become. eall hie uſ þýncað þý leohtſan ða hſile þe þa ancſaſ⁵
 fæſte beoþ. ac þu miht þeah onȝiton hu þa mine⁶ fælþa and-
 ſe min þeoſðſcipe heſ for worulðe iſ onceþſeð: .

CAPUT XI.⁷

§ I. ÐA andſſworoðe ſe ſiſðom 7 ſeo ſeſceaðſiſneſ 7 cwæþ.
 Ic wene þeah þæt ic hſæt hſeȝanunȝeſ⁷ þe upaþoſe of þæne un-
 roceſſe 7 ſulneah ȝeþrohte æt ðam ilcan þeoſðſcipe ðe þu
 ær hæfðeſt. buton þu ȝit to full ſý þæſ þe þe læſeð⁸ iſ. þæt þe
 for þý platȝe. Ac ic ne mæȝ adþeoſan⁹ þine ſeoſunga for þam
 lýtlan þe þu forluſe. forþam þu ſimle mið poþe 7 mið un-
 roceſſe mænſt ȝiſ þe ænſeſ willan þana bið. ðeah hiſ lýtler
 hſæt ſie. Ðra þæſ æſſe on ðiſ andþearðan liſe. oþþe hſa iſ nu.
 oððe hſa pýrð ȝet æſteſ uſ on þiſſe worulðe. þæt him nanſuht
 wið hiſ willan ne ſie. ne lýtler ne miceler. Ðiſſe neaſeſe ſent¹⁰
 7 ſiſþe heanlice¹¹ þa menniſcan ȝeſælþa. forþam oþer tſeȝa.
 oððe hie næſſe to nanum men ne becuſaþ. oððe hi þæſ
 næſſe fæſtlice ne þurhþuniap ſſelca ſſelce hi ær to coman.
 Ðæt ic wille heſ be æſtan ſſeotolon ȝeſeccan. wæ pitoſ þæt
 ſume mæȝon habban ælles worulð þelan ȝenog.¹² ac hi habbað
 þeah ſceame þæſ þelan. ȝiſ hi ne beoð ſwa æðele on ȝebýrðum
 ſwa hi worðon: . Sume beoþ ſiſðe æſele 7 wiðcuþe on heora
 ȝebýrðum. ac hi beoþ mið wæðle 7 mið heſþe¹³ ofþſſýcte 7

⁷ Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

¹ Cott. tilaſt. ² Cott. forþon þin ancoſ. ³ Bod. ſume. ⁴ Cott.
 ied. ⁵ Cott. oncoſ. ⁶ Cott. mina. ⁷ Cott. hſæt hſeȝanunȝeſ.
⁸ Cott. alȝeð. ⁹ Cott. adþeoſan. ¹⁰ Cott. neaſſa ſent. ¹¹ Cott.
 heanlice. ¹² Cott. þæt monȝe habbað ælles worulð willan ȝenog. ¹³ Cott.
 heſþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toolest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

geunrotroðe. ꝥ him ƿæpe leofne ꝥ hi ƿæpan unæpele þonne
 ſƿa earne. ƿiſ hit on heora anƿealde ƿæpe: . Manege beoþ
 þeah ægþer ge full æpele ge full pelige. ⁊ beoþ þeah full
 unrote. þonne hi oþer tƿega oððe ƿiſ habbaþ him gemæc. oþþe
 him gemece nabbap: .¹ Manege habbaþ genoz geſællice² ge-
 ƿiſoð. ac for bearnleſte. eallne þone ƿelan ðe hi zegaderiȝap
 hi læfað³ fræmðum to brucanne. and hi beoþ forþam un-
 rote: . Sume habbað bearn genoze. ac ða beoþ hƿilum unhale.
 oþþe yfele ⁊ unƿeoþ.⁴ oððe hƿape geſapaþ. ꝥ ða elðran for-
 þam ȝnoþniap ealle heora ƿoþulð: . Forþam ne mæg nan mon
 on ƿiſſe anbƿearðan liſe eallunga ȝeuað beon ƿiþ hiȝ ƿýrð. þeah
 he nu nanpuht ealles næbbe ýmbe to ȝorȝienne. ꝥ him mæg
 to ȝorȝe. ðæt he nat hƿæt him toƿearð biþ. hƿæþer þe ȝoð þe
 ýfel. þon ma þe þu ƿiſteſt ⁊ eac þæt ꝥ he þonne geſællice
 bryȝþ. he onðræt ꝥ he ƿýle forlætan. Getæc me nu ſumne
 mann þara þe ðe geſæleȝort þince. ⁊ on hiȝ ſelſƿille ſȝ ƿiſſort
 ȝeſiten. ic þe ȝeſecce ſƿiþe hƿape ꝥ ðu onȝiteſt ꝥ he biþ for
 ſƿiþe lytlum þingum oft ſƿiþe unȝemetlice ȝebnefeð. ȝiſ him
 æniȝ puht bið ƿiþ hiȝ ƿillan. oþþe ƿiþ hiȝ ȝeƿunan. þeah hit nu
 lýtles hƿæt ȝeo buton he to ælcum men mæge ȝebeacnian ꝥ
 he inne on⁵ hiȝ ƿillan: . ƿunðrum lýtel mæg ȝebon þone
 eallra geſælȝertan mon heȝ for⁶ ƿoþulbe. ꝥ he ƿenþ þæt hiȝ
 geſælþa ſien oððe ſƿiþe ȝeƿanobe oððe mið ealle forloþene: .
 Ðu ƿenſt nu ꝥ þu ȝeo ſƿiþe unȝeſælȝ. ⁊ ic ƿæt ꝥ manegam
 men ðuhte ꝥ he ƿæpe to heoƿonum ahafen ȝiſ he æniȝne⁷ ðæl
 hæfðe þara þinra geſælþa þe ðu nu ȝet hæfſt: .⁸ Ge ſuþ-
 ſum ȝeo ƿtoþ þe þu nu on hæft eart. ⁊ þu cƿiſt ꝥ þin ƿræc-
 ȝtoþ ſȝ heo iſ þam monnum eþel þe ƿæp on ȝebonene ƿæpan.
 ⁊ eac þam ðe heora ƿillum ƿæp on earðȝap: . Ne nanpuht
 ne býð ýfel. ær mon ƿene ꝥ hit ýfel ȝeo. ⁊ þeah hit nu heȝiȝ
 ȝeo and ƿiþerƿearð. þeah hit biþ geſælþ ȝiſ hit mon lutiſe
 ðeð and ȝeðýlðlice aƿæfnþ: . Feapa nient to þam ȝeſceaðriȝe.
 ȝiſ he ƿýrþ on unȝeſýlbe. ꝥ he ne ƿilniȝe⁹ ꝥ hiȝ ſælþa ƿeoþþan
 onpenðe: . ƿiþ ſƿiþe mænige biſeþneſſe iſ ȝemenȝeð ȝeo
 ƿetneſ ƿiſſe ƿoþulbe. þeah heo hƿam ƿýnȝum¹⁰ ðýnce. ne mæg
 he hie no habban¹¹ ȝiſ heo hime fleon onȝinþ: . Ðu ne iſ hit
 þæp ſƿiþe ƿƿeotol hu hƿerſlice þaȝ ƿoþulðſælþa ſint. nu hi ne

¹ Cott. nabbap oðþe him gemæc oðþe gemeðe nabbap. ² Cott. geſællice. ³ Bod. læfað. ⁴ Bod. unƿeoþe. ⁵ Cott. ȝebecnan ꝥ he ſeþne on. ⁶ Cott. on. ⁷ Bod. ænne. ⁸ Cott. gehæft. ⁹ Bod. heƿilniȝe. ¹⁰ Cott. ƿýnȝuma. ¹¹ Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent where he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

magon ðone eapman gefýllan. forþam he rimle wilnað hƿær hƿugu¹ ƿær þe he þonne næft. ne hie þam gefýlðegum 7 þam gemetƿæftum rimble ne puniaþ :

§ II.² Ðr̃i fece ge þonne ýmbutan eop þa zeræla ðe ge on innan eop³ habbaþ þurh þa goðcundan miht zeret :. Ac ge nýton hƿæt ge ðop. ge rint on zebolan :. Ac ic eop mæg mid feapum ƿorðum zerewan⁴ hƿæt fe hƿof iſ eallra zeræla ƿiþ þær ic ƿat þu ƿilt hƿian þon ær þe þu hine onziter⁵ ꝥ iſ þonne goð :. ⁶ Miht þu nu onzitan hƿæþer þu auht þe ðeoppýrþre habbe þonne ðe gýlne :. Ic pene þeah ꝥ þu ƿille cƿeþan ꝥ þu nauht ðeoppýrþre næbbe. Ic ƿat zif þu nu hæfðe⁷ fullne anƿeald ðiner ſelfer. ðonne hæfðert ðu hƿæt hƿega⁸ on þe ſelfum ðær þe ðu næfre þinum ƿillum alætan ƿolbert.⁹ ne geo rýnð þe on zenuman ne mihte :. Forðam ic ðe minðige ꝥ þu onzite ðærte nan zerælp niſ on þýre anbƿearðan life. Ac onzert þæt nauht niſ betere on þýre anbƿearðum life. þonne geo zerceadþraef. forþam þe heo þurh nan ðing ne mæg þam men loſian. for þý iſ betere þæt feoh þæt te næfre loſian ne mæg. þonne ꝥ þe mæg 7 ſceal. Ðu ne iſ þe nu zenoh ſƿeotole zeræb þæt geo rýnð þe ne mæg nane zeræla ſellan. forþam þe æþer iſ unfæft ge geo rýnð ge geo zerælp. forþam rint ſƿiþe teþre 7 ſƿiþe hƿeoſenðe þær zeræla :. Ðræt ælc ƿara þe þær ƿoruld zeræla hæfþ. oþer tƿega oþþe he ƿat þæt he him fnumƿearðe beop. oððe he hit nat. zif he hit þonne nat. hƿelce zeræla hæfþ he æt þam pelan. zif he biþ ſƿa ðýrzig 7 ſƿa unzeriſ.¹⁰ ꝥ he þæt ƿitan ne mæg. zif he hit ðonne ƿat. þonne onðræt he him ꝥ heo loſian 7 eac geara ƿat ꝥ he hi alætan ſceal. Ðe ſingala ege ne læt nænne¹¹ mon zeræligne beon :. Euf þonðe hƿa ne neþ hƿæþer he þa zerælða hæbbe. þe he nabbe þe he ðonne hæfþ. hƿæt þæt ðonne beop for lýcla ſælpa. oððe nane. þæt mon ſƿa eape folætan mæg :. Ic pene nu ꝥ ic þe hæfðe ær zenoz ſƿeotole zereht be manegum tacnum ꝥ te monna ſapla rint undeaplice 7 ece.¹² 7 ꝥ iſ zenoz ſƿeotol ꝥ te nanne mon ðær tƿeogan ne þearf ꝥ ealle men zeenðiaþ on þam ðeape. 7 eac heora pelan. þý ic funðrige hƿi men ſien ſƿa unzerceadþre ꝥ hie penan ꝥ þiſ anbƿearðe liſ mæge þone monnan ðon zeræligne þa hƿile þe he leorað. ƿonne

¹ Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

² Bod. hƿær hƿeg.

³ Cott. 10p.

⁴ Cott. zerewcan.

⁵ Bod.

onziter þe iſ þone goð.

⁶ Bod. næfðert.

⁷ Cott. hƿugu.

⁸ Cott.

molbert. ⁹ Cott. unſiſ.

¹⁰ Bod. none.

¹¹ Cott. undeaplice 7 eca.

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne¹ geþon: . Þræt þe
 Ʒerþlice Ʒiton unrim ðara monna þe ða ecan Ʒerælda Ʒohtan
 nallaſ ðurh þ̅ an þæt hi Ʒilnobon ðær lichomlican ðeaðer. ac
 eac manegra Ʒarlicra Ʒita hie Ʒerilnobon Ʒið ðan ecan life. þ̅
 Ʒærion ealle þa haligan Mærtyraſ: .

CAPUT XII.[†]

ÐA ongan Ʒe Ʒiſdom Ʒliopian. Ʒ Ʒeoððoðe þur. ecte þæt
 Ʒpell mið leoþe. þ̅ he ær ræbe Ʒ cræþ. Se þe Ʒille færst huſ
 timbrian. ne Ʒceall he hit no Ʒettan upon þone hehſtan cnol.
 Ʒ Ʒe ðe Ʒille Ʒoðcunðne Ʒiſdom Ʒecan. ne mæg he hine Ʒiþ
 ofermetta. Ʒ eft Ʒe þe Ʒille færst huſ timbrian. ne Ʒette he hit
 on Ʒonðbeorhaſ. Ðra eac Ʒif þu Ʒiſdom timbrian Ʒille. ne Ʒete
 ðu hine uppan þa Ʒitſunga. Ʒorðam Ʒra Ʒra ƷiƷenðe Ʒonð þonne
 nen Ʒſýlþ. Ʒra Ʒſýlþ Ʒeo Ʒitſung þa ðreorenðan Ʒelan þiſſer
 miððanƷearðer. Ʒorðam hio hioþa Ʒimle bið ðurſteƷu ne mæg.
 huſ naht lange Ʒtanðan on ðam hean munte. Ʒif hit full un-
 Ʒemetlic Ʒinð Ʒerſtent. næft þæt þ̅ te on ðam ƷiƷenðan Ʒonðe
 Ʒtent Ʒor Ʒſiþlicum Ʒene. Ʒra eac þ̅ menniſce Moð bið un-
 bereten Ʒ aƷeð of hiſ Ʒtebe. þonne hit Ʒe Ʒinð ƷronƷgna Ʒe-
 Ʒſinca aſtýroð. oððe Ʒe nen unƷemetliceſ ýmbhoƷan: . Ac Ʒe
 þe Ʒille habban þa ecan Ʒeræla. he Ʒceal fleon þone Ʒrecnan
 Ʒite þiſer miððaneapðer. Ʒ timbrian þ̅ huſ Moðer on þam
 færſtan Ʒtane eaðmetta. Ʒorþam ðe Lſur eapbað on þære ðene
 eaðmoðneſſe. Ʒ on þam Ʒemýrðe Ʒiſdomeſ. Ʒorþam Ʒimle Ʒe
 Ʒiſa mon eall hiſ liſ læt on Ʒeſean unonƷenðenðlice Ʒ onſorþ.
 þonne he Ʒorſiþ æƷðer Ʒe þar eorþlican Ʒoð Ʒe eac þa ýrlu. Ʒ
 hoþaſ to þam toƷearðam. þ̅ Ʒint þa ecan. Ʒorþam ðe Loð.
 hine Ʒehelt æƷhponan. ƷinƷallice Ʒunienðe. on hiſ Moðer Ʒe-
 rælpum. ðeah þe Ʒe Ʒinð. þara eapfoþa. Ʒ Ʒeo ƷinƷale Ʒemen.
 þiſſa Ʒopulð Ʒeþa. him onblaþe: .

CAPUT XIII.[‡]

ÐA Ʒe Ʒiſdom þa Ʒ Ʒeo Lerſceapſiſner þiſ leoð þur aſungen
 hæpðon. ða ongan he eft ƷecƷan² Ʒpell Ʒ þur cræþ. Me ðinç
 nu þ̅ Ʒit mæƷen Ʒmealicoþ Ʒſſecan Ʒ ðioƷoþan Ʒorðum. Ʒorþ-
 am ic onƷite þ̅ min laſ hƷæt hƷuƷu inƷæð on þin onðit. Ʒ

[†] Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.

[‡] Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

¹ Bod. eapm. ² Cott. recƷean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

• WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu genoh þel unðerſtenſt ꝥ ic þe to ſpnece. Leðenc nu hƿæt
 þineſ agneſ geο ealra þýſſa ƿoruld æhta 7 þelena. oððe hƿæt
 þu þær on aze unanðerſulðeſ. 7iſ þu him geaþſſiſce¹ æfter-
 ſpýnaſt. Ðƿæt hæſſt ðu æt þam 7iſum þe ðu criſt ꝥ geο ƿýrið
 eop 7iſe. and æt þam þelum.² ðeah hi nu ece ƿæron. Sege³ me
 nu hƿæþeſ ge þin þela ðineſ þanceſ ſpa ðeone geο þe ƿoſ hiſ
 azenne geocynðe. hƿæþeſ ic ðe ſecge þeah ꝥ hit iſ of hiſ azenne
 geocynðe naſ of þinne. 7iſ hit þonne hiſ azenne geocynðe iſ naſ
 of ðinne. hƿi eaſt ðu þonne a þý betere ƿoſ hiſ goðe.⁴ Sege
 me nu hƿæt hiſ þe ðeonaſt⁵ þince. hƿæþeſ þe goð þe hƿæt ic
 ƿæt þeah goð. Ac þeah hit nu goð⁶ geο 7 ðeone.⁷ þeah biþ
 hliſeaðigra 7 leofpenðra ge ðe hit ſelþ. ðonne ge þe hit gaðeſaþ
 7 on oþrum ƿeaſaþ. ge eac þa þelan beoþ hliſeaðigra 7
 leofſælſan þonne þonne hie mon ſelþ. þonne hie beon þonne
 hi mon gaðeſaþ 7 healt.⁸ Ðƿæt geο 7iſſung geðeþ heone 7iſ-
 ſeſaſ laþe æþeſ ge Loðe ge monnum. 7 þa cýta geðoþ þa
 ſimle leof tæle 7 hliſeaðige 7 ƿeoþe æþeſ ge Loðe ge mon-
 num ðe hie luſiaþ. Nu ꝥ geoh þonne æþeſ ne mæg beon ge
 mið þam ðe hit ſelð ge mið þam þe hit numþ.⁹ nu iſ ƿoſþæm
 ælc geoh betere 7 ðeoſſpýþne geſealð þonne gehealðen. Líf nu
 eall þiſeſ miððaneapðeſ þela come to anum men. hu ne ƿæron
 þonne ealle oþre men ƿæðlan butan anum.¹⁰ Genoh ſƿeotol
 ðæt iſ. ꝥ te goð ƿoſ 7 goð hliſa ælceſ monneſ biþ betere 7
 ðeoſpa.¹¹ þonne æniſ þela. hƿæt ꝥ ƿoſ geſýlþ eallra¹² þara
 eaſan þe hit geheþ. 7 ne biþ þeah no ðýlæſſe mið þam þe hit
 ſpſiſ. hiſ heortan ðiegeleſſe hit geopenað.¹³ 7 þæſ oðreſ
 heortan belocene¹⁴ hit þuſiſæþ. 7 on þam ſæſelbe þær be-
 trýx ne bið hit no geſanoð. ne mæg hit mon mið ſƿeoþe
 oſſiean. ne mið ƿape gebindan. ne hit næſſe ne acſilð. Ac þa
 eoſſe þelan. þeah hi ealne ƿeð eoſſe ſin.¹⁵ ne þincþ eop no þý
 ƿaþoþ¹⁶ heopa genoh. 7 þeah ge hie þonne oþrum monnum
 geſallan ne maðon. ge no þe ma mið þam heopa ƿæðla¹⁷ 7 heopa
 7iſſunge geſýllan. ðeah þu hie ſmale¹⁸ toðæle ſpa byrt. ne
 miht þu þeah ealle men emlice¹⁹ mið gehealðan. 7 ðonne þu
 ealle geðælbe hæſſt. þonne byrt ðu ðe ſelþ ƿæðla. Sint þæt
 ƿeþlice¹⁰ þelan þiſſeſ miððangeapðeſ. ðonne hi nan mōn fullice
 habban ne mæg. ne hie nanne mon geþeliðian ne maðon. buton

¹ Cott. geſceaðſſiſce. ² Cott. þelan. ³ Cott. Sæge. ⁴ Cott. goðe.
⁵ Cott. ðeoſpaſt. ⁶ Bod. goð. ⁷ Cott. ðeone. ⁸ Cott. hilt. ⁹ Cott. mon
 ſelð. ¹⁰ Cott. buton him anum ¹¹ Cott. ðeoſpa ¹² Cott. ælceſ.
¹³ Bod. iðelneſſe hit openað. ¹⁴ Cott. belocene ¹⁵ Cott. mið eop ſin.
¹⁶ Cott. hƿaþoþ. ¹⁷ Cott. ſpa ſmeahce. ¹⁸ Cott. emlice. ¹⁹ Cott. ƿeþlice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne geþon to wærlan. Wæþer¹ nu gímma wíte eorpe eagan to him geseo. heora to wunðrianne. swa ic wát þæt hie² doþ. hwæt seo³ dugeð þonne þær wíter be on þam⁴ gímmum bið. biþ heora næf eorpe.⁵ þý ic eom swípe ungemetlice ofwunðroð hwi eor þince þære ungerceaðwíran gerceafte goð⁶ betere þonne eower azen goð. hwi ge swa ungemetlice wunðwígen þara gímma. oððe æniger þara deaðlicena ðinga ðe gerceaðwírnere næf. forðam hie mið nanum wýhte ne mazon geeapnizan þæt ge heora wunðwígen. þeah hie Lodef gerceafte wien. ne sint hi no wíþ eow to metanne. forþam be oðer trega oþþe hit nan goð ný for eow selfe. oððe þeah for lýtel goð wíþ eow to metanne. to swípe be heferiaþ⁷ uý selfe. þonne we mape þæt lufiaþ⁸ þæt we unðer uý iý on urum⁹ anwealde. þonne uý selfe. oððe ðone Drihten ðe uý gerceow. 7 uý ealle ða goð forgearf. Wæþer ðe nu licigen¹⁰ fægeru lond :

CAPUT XIV. v

§ I. ÐA andwíporode þæt Moð þære Gerceaðwírnere 7 cwæð. Swi ne sceolde me lician fæger land. hu ne iý wát ge fægerwerta ðæl Lodef gerceafte. ge full oft we fægnaþ¹¹ i mýltre wæ. 7 eac wunðwiaþ þær wíter þære sunnan and þær monan 7 eallra þara fceorrena. Ða andwíporode we Swíðom and seo Gerceaðwírnere þam Moðe 7 þuý cwæþ. Wæt belimpp be heora fægernerre.¹² hwæþer¹³ ðu ðurpe gilpan þæt heora fægerner wien. ne we ne we. hu ne wát þu þæt þu heora nanne ne geworhtert.¹⁴ ac gif ðu gilpan wille. gilp Lodef. Wæþer þu nu fægerra blortmæna fægriwe on eartran swelce þu hie gerceow. hwæþer þu nu swelcer ault wýrcan mæge, oððe geworhtert habbe. ne we ne we. ne so þu swa.¹⁵ hwæþer hit nu ðiner gepealder wæ þæt ge hærfert wæ swa welg on wæstmum. hu ne wát ic þæt hit iý no þiner gepealder. Swi earf þu ðonne onæled mið swa iwele gefean. oððe hwi lufart ðu þa fremðan goð swa ungemetlice. swelce hi wien þin agnu.¹⁶ Wenrt þu mæge seo wýp be geþon wát þa þing ðine agene¹⁷ wien þa be heora agene¹⁸ gecýnð be geþýðon¹⁹ fremðe. ne we ne we. ný hit no be gecýnðe þæt te þu hi age. ne him ný geþýrðe þæt hi ðe folgien. ac þa heofencundan þing be sint²⁰ ge

v Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

¹ Bod. hwæþer. ² Cott. hi. ³ Cott. io. ⁴ Cott. þam. ⁵ Cott. eower. ⁶ Cott. goð we. ⁷ Cott. heppað. ⁸ Cott. þæt ma lufiað. ⁹ Cott. urum. ¹⁰ Cott. licien. ¹¹ Cott. fægnað. ¹² Cott. to hiora fægernerre. ¹³ Bod. hwæþer. ¹⁴ Cott. nan ne worhtert. ¹⁵ Cott. no swa. ¹⁶ Bod. wien þine get nu. ¹⁷ Cott. agnu. ¹⁸ Cott. agnu. ¹⁹ Bod. geþon. ²⁰ Cott. wendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldst possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnbe. næf þæf eorþlican. Ðaƿ eorþlican ƿæfmaƿ ƿint ƿercean-
 pene netenum¹ to anblifene. 7 þa ƿopulb ƿelan ƿýnt ƿerceanpene
 to biƿpice þam monnum þe beoþ neaƿenum² ƿelice. þ̅ beoþ un-
 rihtƿife 7 unƿemetfæfƿe. to þam hu eac becumaf oƿtoƿt. Líf
 þu þonne ðæt ƿemet habban ƿille. 7 ða nýb ƿearƿe ƿitan ƿille.
 þonne iƿ þæt mete 7 ðrýnc 7 clafaf anb tof to ƿelcum
 cƿæfƿe ƿelce þu cunne þ̅ ðe iƿ ƿacýnbe 7 þ̅ ðe iƿ riht to
 habbenne. Ðelc ƿremu iƿ ðe þ̅ þæt þu ƿilnige þýſſa anbƿear-
 bena ƿerælfþa ofer ƿemet. þonne hie naþer³ ne maƿon ne þin
 ƿehelpa. ne heora ƿelfpa. On ƿiþe lýtlon hieſa hæfþ ƿeo ƿe-
 cýnb ƿenoz. on ƿra miclum heo hæfþ ƿenoz ƿra þe æf ƿƿræcon.
 Líf þu heore maƿe ƿeleƿt. ofer tƿeƿa oððe hit þe beƿaf. oððe
 hit þe þeah unƿýnƿum biƿ. oððe unƿeteƿe.⁴ oððe ƿƿecenlic eall
 þ̅ þu nu ofer ƿemet beƿt. Líf þu nu ofer ƿemet iƿt. oþþa
 ðriƿeƿt. oððe clafa þe ma on hæfƿt⁵ þonne þu þuƿfe. ƿeo
 oferſiſc⁶ þe ƿuƿþ oþþe to ƿare oððe to ƿlættan. oþþe to un-
 ƿerſenenum. oþþe to ƿlio. Líf þu nu ƿenƿt þ̅ te ƿunboplicf
 ƿerela⁷ hƿelc ƿeopþmýnb ƿe. ðonne telle ic þa ƿeopþmýnb
 þæm⁸ ƿýlhtan þe hie ƿophte. næf na þe.⁹ ƿe ƿýlhta iƿ Loð.
 þæf cƿæfƿ ic þæf heƿige on. ƿenƿt þu þæt ƿeo menſio þinra
 monna þe næge ðon ƿerælfne. neƿe neƿe. ac ƿif hie ƿfele ƿint
 ðonne ƿint hie þe ƿleohƿan 7 ƿerƿicnefulƿan ƿe hæfþ þonne ƿe
 næfþ.¹⁰ ƿorþam ƿfele þeƿnaf beoþ ƿýmle heora hlaƿonbeƿ ƿenð.
 Líf hu þonne ƿobe beoþ 7 hlaƿonb holbe 7 unƿerfælb hu ne
 beoþ þ̅ þonne heora ƿobeƿ. næf þineƿ. hu miht þu þonne þe
 aƿuan heora ƿob. ƿif þu nu þæf ƿilƿt. hu ne ƿilƿt þu þonne
 heora ƿobeƿ. næf þineƿ :-

§ II.^w Nu þe iƿ ƿenoh openlice ƿecýþeb þæt te nan þara
 ƿoba þin niƿ. þe þe æf ýmbe ƿƿræcon. 7 þu teohhobeƿ¹¹ þ̅ hu
 þine beon ƿeolban. Líf þonne þýſſe ƿopulbe ƿlíte 7 ƿela to
 ƿilnienne niƿ. hƿæt mupcnaƿt þu þonne æƿteƿ þam þe þu ƿor-
 lene. oððe to hƿon ƿaƿnaƿt ðu þæf þe þu æf hæfþeƿa.¹² ƿif hit
 ƿæƿeƿ iƿ. þ̅ iƿ of heora aƿnum ƿecýnbe. næf of ðinum. heora
 ƿæƿeƿ hit iƿ. næf þin. hƿæt ƿæƿnaƿt¹³ þu þonne heora ƿæƿeƿeƿ.
 hƿæt belupþ hý to þe. ne þu hit ne ƿerceanpene. ne hu þine aƿene
 ne ƿenƿt. Líf hu nu ƿobe ƿint 7 ƿæƿeƿe. þonne ƿæƿon hu ƿra ƿe-

^w Boet. lib. ii. proſa 5 — Ex quibus omnibus, &c.

¹ Cott. nytenum. ² Cott. bioð neaƿum. ³ Cott. naþer. ⁴ Cott.
 ungeteƿe. ⁵ Cott. clafe ma on heƿt. ⁶ Cott. ƿio oferſiſc. ⁷ Cott.
 ƿerela. ⁸ Bod. þa. ⁹ Cott. neallie þe. ¹⁰ Cott. anb lýtge þonne
 ƿint hu þe ƿleohƿan 7 ƿerƿicnefulƿan hæfþ þonne næfþ. ¹¹ Cott. teoh-
 hobeƿ. ¹² Cott. þæf hæfƿt. ¹³ Bod. ƿaƿnaƿt.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

ſceapene. ⁊ ſwælce hi wolban beon þeah þu hi næfre nahtert.
 7enȝc ðu ꝥ hi aþe beoppȝȝȝpan ſeon.¹ þe hi to þinre note ge-
 lænbe wæron. Ac forþam þe heora byrge men wariap. ⁊ hi-
 him ſincap beore. forþam þu hi gaderiart ⁊ helert on þinum
 hoſbe. ƿæt ƿilnart þu þonne ꝥ þu hæbbe æt ſwelcere geſæl-
 neſſe.² 7eleſe³ me nu ic hit ðe ſecge. næſt ðu þær nauht æt
 buton ꝥ þu tilart⁴ wæle to flonne. ⁊ for þȝ gaderiart mare
 þonne þu ƿurfe.⁵ Ac ic wæt ðeah ſiþe gearne. ꝥ te eall ꝥ ic heſ
 ſiþece iſ ƿiþ þinum willan. Ac eorpa geſælpa ne ſint no ꝥ ge
 ƿenap ƿæt hi ſien. forþam ſe þe micel inſeſe⁶ ⁊ miſlic aȝan
 ſile. he beſearf eac micel ſultumer. Se ealra cribe iſ ſiþe forþ
 þe mon geſȝin cƿæþ. ƿæt te ƿa⁷ micel beſurfon. þe micel
 aȝan willap. ⁊ þa ſurfon ſiþe lȝtler. þe maran ne willap þonne
 genoxer. butan he ƿilnȝen miþ oferunȝe hiopa ȝitȝunȝa ge-
 fȝillan. ꝥ hi næfre ne geboþ. Ic wæt ꝥ ge ƿenap ƿæt ge nan
 gecunbelice⁸ ȝob ne geſælpa on innan eop ſelfum nabbaþ.⁹ for-
 þam ge hi ſecap butan eop to frembum geſceartum. ſƿa hit iſ
 miſhpeorſeþ ꝥ þæm men ðincþ. þeah he ſe ȝobcunbelice ge-
 ſceadſiþ. ꝥ he on him ſelfum næbbe ſælpa genoxe. buton he
 mare geȝaderuȝe þara ungerceabſiȝena geſceſta þonne he
 beſurfe. oððe him gemetlic ſeo. ⁊ þa ungerceabſiȝan neotena¹⁰
 ne ƿilnāþ naner oþreſ ſeor.¹¹ ac ƿiñcþ him genox on þam þe hi
 binnan heora æȝenre hȝbe habbaþ to eacan þam ſoþre þe him
 gecȝnbelic biþ. ƿæt ge þonne þeah hƿæthreȝa ȝobcunbeliceſ
 on eopere ſaule habbaþ. ƿæt iſ anbȝit. ⁊ gemȝnþ. anb ſe ge-
 ſceadſiȝlica ƿilla ꝥ hine þara treȝa lȝtce. ſe þe þonne þaſ ðneo
 hæſþ. þonne hæſþ he hiſ ſceoppeneþ onlicneſſe ſƿa forþ ſƿa
 ſƿa æneȝu geſceaft ſƿimeſt¹² mæȝ hieſe ſceppeneþ onlicneſſe
 hubban. Ac ge ſecap þære hean gecȝnbe geſælpa anb heore
 ƿeorſſciſe to þam niþerlicum ⁊ to ðam hpeorenblicum¹³ ſin-
 ȝuni. Ac ge ne onȝitað hu micelne teonan ge boþ. 7obe eorrum
 iſceppeneþ. forþam þe he wolbe ƿæt te ealle men wæran ealra
 oþra¹⁴ geſceafta ƿealdanþaſ. Ac ge unbepriobaþ eopre hehtan
 meſemneſſe under þa eallra nȝſemeſtan geſceafta. ⁊ miþ þam
 ge habbaþ gecȝreþ ꝥ te æfter eorrum aȝnum bome ge boþ
 eop ſelſe ſȝiſan þonne eopre aȝne¹⁵ æhta. nu ge ƿenap ꝥ eopre
 nauht¹⁶ ƿelan ſien eorpa geſælpa. ⁊ ceohhāþ ꝥ eall eopre

¹ Cott. aþȝ beoppȝȝpan ſien. ² Bod. gelicneſſe. ³ Bod. 7eleſe. ⁴ Cott.
 tilart. ⁵ Cott. byſiſe. ⁶ Cott. inſeſe. ⁷ Bod. ꝥ þa þe ⁸ Cott. gecȝn-
 belice. ⁹ Cott. nabben. ¹⁰ Cott. neat ¹¹ Cott. ſior. ¹² Bod. ſupemeſt.
¹³ Bod. hpeorenburn. ¹⁴ Cott. oþerra. ¹⁵ Cott. eorpa aȝna. ¹⁶ Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð ȝob ȝien ærnan¹ ȝe ȝelfe. ȝwa hit eac ȝȝnþ þonne ȝe ȝwa ȝillap² :

§ III.³ Ðæȝ mennȝcan hȝef ȝecȝnð iȝ þ̃ hi ðȝ anan ȝeon⁴ beȝoȝan eallum opȝum ȝeȝceapȝum. ðȝ hi hie ȝelfe onȝiton hȝæt hie ȝenb.⁵ ȝ hȝonan hi ȝenb.⁶ ȝ þi hi ȝenb⁷ ȝȝȝan þonne iȝȝenu. ȝȝ hi nellap ȝitan hȝæt hi ȝint. oððe hȝonan hi ȝint. Ðam nȝutum iȝ ȝecȝnðe þ̃ hi nȝton hȝæt hi ȝenb.⁸ Ac þ̃ iȝ þaȝu nȝonua unþenȝ þæt hi nȝton hȝæt hie ȝien. Nu þa iȝ ȝȝiþe ȝȝeotol þæt ȝe beȝi on ȝeȝpolan. þonne ȝe ȝenap þ̃ ænȝ nȝæȝ nȝið ȝnæmȝum ȝelum beon ȝeȝeopþob. Eȝ hȝa nu biȝ nȝið hȝelcum ȝelum ȝeȝeopþob ȝ nȝið hȝelcum ðeopȝȝȝum ælitum ȝeȝȝeopþob.⁹ hu ne belumpþ ȝe ȝeopȝȝȝe þonne to þam ȝc hine ȝeȝeopþað. þæt iȝ to heȝianne hȝene nȝitlicop. Ne ðæt ne beoð on þȝ ȝæȝeȝȝe þæt nȝið elleg hȝam ȝeȝenob biȝ. þenð þa ȝeȝenu ȝæȝȝu ȝien. þe hit nȝið ȝeȝenob bið. ȝiȝ hit æȝ ȝeȝenoblic ȝæȝ ne biȝ hit on þȝ ȝæȝeȝȝe. ȝiȝe þu ȝoȝȝob þ̃ nȝið ȝenð ne ðeȝap þam þe hit æh. ȝæȝe ðu ȝaȝt nu þ̃ ic þe ne loȝȝe ȝ eac ȝaȝt þæt þa ȝelan opt ðeȝap þam þe hie æȝan on mȝnæȝum ȝiȝȝum. ȝ on þam ȝȝiþoȝt þæt te mȝn ȝeopȝiþað ȝwa æȝahæȝene ȝȝi þam ȝelan. þ̃ opt ȝe eallȝa ȝȝȝȝeȝta ȝ ȝe eallȝa unȝeopȝȝeȝta mon ȝenþ̃ þ̃ he ȝie eallȝe ȝæȝ ȝelan ȝȝȝiþe ðe on ȝiȝȝe populðe iȝ ȝiȝ he ȝiȝte¹⁰ hu he him toȝuman mȝhte. Se þe icicele ȝelan hæȝþ. he him onbȝæt monȝne ȝeonb.¹¹ ȝiȝ he eallȝe ælitæ næȝbe. ne þoȝȝe he him nanne¹² onbȝæton. Eȝ þu nu ȝæȝe ȝeȝȝeȝenðe. ȝ hæȝbeȝt micel ȝolb on þe. ȝ þu þonne beȝome on þeop ȝeole.¹³ þonne ne ȝenbeȝt þu þe ðineȝ ȝeopȝeȝ. ȝiȝ ðu þonne ȝȝelceȝ nanȝuht næȝbeȝt. þonne ne þoȝȝeȝt ðu ðe nanȝuht onbȝæban. ac meahȝeȝt þe ȝan ȝinȝenbe þone ealban cȝiðe þe mon ȝeȝȝȝum ȝanȝ. þæt ȝe nacoba ȝeȝȝeȝenð him nanȝuht ne onbȝebe. þonne ðu ðonne opȝoȝȝe ȝæȝe. ȝ ða þeopȝa ðe ȝȝom ȝeȝiten ȝæȝon. þonne mȝhteȝt þu biȝȝeȝȝian þaȝ anðȝeȝȝian ȝelan. ȝ mȝhteȝt cȝeȝan. Eala þ̃ hit iȝ ȝob ȝ ȝȝȝum þ̃ mon micelne ȝelan æȝe.¹⁴ nu ȝe næȝȝe ne ȝȝȝið opȝoȝȝe ðe hine unbȝeȝȝeþ :

¹ Boet. lib. ii. prosa 5.—*Humana quippe natura, &c.*

² Cott. biȝȝȝan. ³ Cott. ȝie. ⁴ Cott. ȝien. ⁵ Cott. ȝien. ⁶ Cott. ȝint. ⁷ Cott. ȝen. ⁸ Cott. ȝeapob. ⁹ Cott. ȝiȝȝe. ¹⁰ Cott. ȝȝnð. ¹¹ Cott. nanne. ¹² Cott. þoȝȝe ȝeole. ¹³ Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the faked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

2

CAPUT XV.*

ÐA seo Gerceabŷrner ða þiŷ ŷpell aŷeð hæfðe. þa ongan heo ŷingan 7 þiŷ cŷæþ. Eala hu geŷealig ŷeo ŷorpe elb ƿaŷ þiŷer miðban geapðeŷ. þa ælcum men þuhte genoz on þæpe eorþan ƿæŷtmum. Næpon þa ƿeliȝe hamas. ne miŷtlice ŷrotmettas. ne þiuncas. ne ðioppŷŷŷa hŷæȝla hi ne ȝiŷnðan. ŷorþam hi þa ȝit næpan. ne hio nanpuht ne ȝeŷapon. ne ne ȝeherðon. Ne ȝembon hie naner fȷpenluŷteŷ. buton ŷiþe ȝemetlice þa ȝe-cȷnð beeban. ealne ƿeȝ hi æton æne on bæȝ anb þ̅ ƿæŷ to æŷenner. Treopa ƿæŷtmaŷ hi æton 7 ƿȷŷta. nalleŷ ŷciŷ ƿin hi ne ðiuncan. ne nanne ƿætan hi ne cuþon ƿið huniȝe menȝan. ne ŷeolocenŷa hŷæȝla mið miŷtlicum bleopum hi ne ȝimbon. Ealne ƿeȝ hi ŷlepon ute on tŷiopa ŷceabum. hluteŷŷa ƿella ƿæteŷ hi ðiuncon. ne ȝeŷeah nan ceŷa ealanð. ne ƿeŷoþ. ne ȝehenðe non mon þa ȝet nanne ŷciŷheŷe. ne ŷurþon ȷmbe nan ȝeŷeoht ŷŷiecan. ne ŷeo eorþe þa ȝet beŷmiten mið ofŷŷeȝeneŷ monner bloðe. ne mon ŷurðum ȝeŷunboð. ne monn ne ȝeŷeah ða ȝet ŷŷel ŷillenbe men. nænne ƿeoŷŷŷiŷe næfðon. ne hi non mon ne luŷube. Eala þ̅ upe tida nu ne mihtan ƿeoŷðan ŷilce. Ac nu manna ȝitŷunȝ iŷ ŷŷa bȷnenbe. ŷŷa þ̅ fȷŷ on þæpe helle. ŷeo iŷ on þam munte ðe Ætne hatte. on þam iȝlanbe þe Sicilia hatte. ŷe munt bið ŷumle ŷŷeŷle biŷnenbe. 7 ealla þa neah ŷtopa ƿæŷ ȷmbutan ŷoribæŷnð. Eala hŷæt ŷe ŷorŷma ȝitŷeŷe ƿæpe. þe æŷeŷt þa eorþan onȝan beŷan æŷteŷ ȝolbe. 7 æŷteŷ ȝumum. 7 þa ŷŷecnan ðeoŷŷurþneŷŷa ŷunbe ðe æŷ behȷð ƿæŷ 7 behelob mið ðæpe eorþan :

CAPUT XVI.*

§ I. ÐA ŷe ŷiŷbom þa þiŷ leoð aŷunȝen hæfðe. þa ongan he eŷt ŷpellian 7 þiŷ cŷæþ. Ðŷæt mæȝ ic ðe nu mape ŷecȝan be þam ƿeoŷŷŷiŷe 7 be ðan anpealbe þiŷŷe ƿoŷulbe. ŷoŷ þam anpealbe ȝe eor ƿolbon ahebban up oð ðone heoŷen. ȝiŷ ȝe mihton.¹ þ̅ iŷ ŷorþam þe ȝe ne ȝemunon ne eac ne onȝitað þone heoŷoncunban anpealb 7 þone ƿeoŷŷŷiŷe ŷe iŷ eoŷeŷ aȝen. 7 þonan ȝe comon.² hŷæt ŷe eoŷeŷ ƿela þonne 7 ŷe eoŷeŷ anpealb þe ȝe nu ƿeoŷŷŷiŷe hatað. ȝiŷ he be-cȷmþ to þam eallaŷa ƿȷŷneŷtan men. 7 to ðam þe hiŷ ealŷa unŷeoŷþoŷt bið. ŷŷa he nu ðȷbe to þiŷ ilcan ðeoŷŷiŷe. 7 eac³ æŷ to Neponne

* Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

² Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.

¹ Cott. meahcen.

² Bod. noman.

³ Cott. ru.

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larene. 7 oft eac to manegum heora gelicum. Ðu ne pile he þonne ðon gpa gpa hý ðýbon 7 git boþ. ealle¹ þa wicu þe him unbær beoð oððe æper on neaperte forplean 7 forþeregian gpa gpa fýrnes lig ðeð ðrýne² hæp fælb. oððe eft se býrnenba fpefl ðone munt bærnþ ðe se hatap Ætne. se 71 on þam ealonbe Sicilia. fpepe onlice þam micelan flobe ðe zu on Noef ðazum pær. Ic pene þæt ðu mæge gemunan þ̅ te eoppe eolþpan zu³ Romana witan on Torcpines ðazum pær oferwoban cýninges. for þur ofermettum. ðone cýnelican naman of Rome býrug æperst aþýbon. Onð eft gpa ilce þa hepetohan. þe hu⁴ æp utaðrýpon. hu polþon eft utaðrýpan for huora ofermettum. Ac hu ne mihtan. forþam þe se æfterþe anpealb þara hepetogena þam Romaniscum wítum git fýr licobe þonne se æppa ðara cýninga. Líf hit ðonne æfpe 7epurþ. gpa hit fpeðe fælb⁵ 7epurþ. þæt se anpealb 7 se peopþrice becume to zobum man anb to fýrum. hpæt biþ ðær þonne licpþer buton þur zob 7 þur peopþrice. þær zoban cýninges. naf ðær anpealber. forþam ðe se anpealb næfpe ne biþ zob.⁶ buton se zob⁷ 7e þe hine hæbbe. fý⁸ hit biþ ðær monnes zob⁹ naf¹⁰ ðær anpealber. 7if se anpealb zob¹¹ biþ. forþam hit bið. þæt te nan man for þur rice ne cýmð to cræftum 7 to meþemnesse. Ac for þur cræftum 7 for þur meþemnesse he cýmþ to rice 7 to anpealbe. ðy ne biþ nan mon for þur anpealbe na þe berene. ac for þur cræftum he beoþ zob¹² 7f he zob¹³ biþ. 7 for þur cræftum he bið anpealber peopþe. 7if he þur peopþe biþ. Leornap forþam fýrbom. 7 þonne 7e hine 7elsornob hæbben. ne forþozap¹⁴ hine þonne. Ðonne 7ecge ic eop buton ælcum tpeon. þ̅ 7e mazon fuph lune becuman to anpealbe. þeah 7e no þær anpealber ne pilngan. Ne fuppon 7e no hozian¹⁵ on ðam anpealbe. ne him æfter þrunzan. 7if 7e fýre biþ 7 zobe. he pile folgian eop. þeah 7e þur no ne pilnian. Ac 7e 7e me nu hpæt eoreþ beoppýrþeþta pela 7 anpealb 7e. þe 7e fýrþort 7innap. Ic pat þeah þæt hit 7f þur anbpeanþa líf 7 þer bnoþmenþa pelu þe þe æp fýmbe fpeacon :

§ II.^a Cala hpæþen 7e netelican¹⁶ men ongiton hpelc se pela 7e. 7 se anpealb. 7 þa populb 7e 7ælþa.¹⁷ ða rint eoppe hlaforþap

^a Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

¹ Bod. eall. ² Cott. leg ðeð ðrýne. ³ Cott. ealþpan gto. ⁴ Cott. hme. ⁵ Cott. fælb. ⁶ Cott. zob. ⁷ Cott. zob. ⁸ Bod. þeah. ⁹ Cott. zob. ¹⁰ Cott. naf. ¹¹ Cott. zob. ¹² Cott. zob. ¹³ Cott. zob. ¹⁴ Cott. forþozap. ¹⁵ Cott. hozian. ¹⁶ Cott. netelican. ¹⁷ Cott. fælþa.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe wealbanðar. næf ge heora. Læf ge nu gefaren hwelce
 muƿ þæt wære hlaford ofer oþre mýr. 7 fettes him domar. 7
 nibbe¹ hie æfter gefole. hu sunðerlic wolbe eow þæt ƿincan.
 hwelce cehhettunge ge wolbon þæf habban. and mið hwelcum
 hleahtra ge wolbon beon arcyneð. hu micle mape 7 þonne þæf
 monnef lichoma to metenne wið þ² Moð. þonne feo muƿ ƿiþ
 þone mon. Ðwæt ge þonne mazon eafe gefencan. gif ge hit ge-
 orne ymbe meagan ƿillaþ 7 æftergyrnan. þ³ nanre ƿuhte
 lichoma ne beoð þonne teberna þonne þæf monnef. Ðam
 mazon beƿian þa lærtan fleogan. 7 þa gnaettar mið ƿiþe
 lýtlum ƿicelum him beƿiaþ. 7 eac þa ƿmalan ƿýrmar. þa ðone
 mon ge innan ge uton ƿerbaþ.⁴ 7 hwilum fulneah ðeabne ge-
 boð. ge furþum þeow lýtle loppe hine hwilum ðeabne gefeþ.
 ƿilca ƿuhta him beƿiaþ æþer ge innan ge uton. On hwæm
 mæg ænig man oþrum beƿian buton on hƿ lichoman. oððe
 eft on heora ƿelum. þe ge hatar gefæla. ne nan mon ne mæg
 þam gefceabƿian Moðe gefeƿian. ne him gebon þ⁵ hit ne fe þ⁶
 þ⁷ hit biþ. Ðæt 7 ƿiþe ƿeotol to ongytanne be gnum
 Romaniscum æðelinge. fe þæf haten Libeƿur.⁸ fe þa to
 manegum ƿitum geforht. forþam þe he nolde melbian on hƿ
 gefeƿian þe mið him ferebon⁹ ymbe þone cýning þe hie ær
 mið unƿuhte gefunnen hæfe.⁷ þa he þa beforan þone gnaman
 cýning zelæb þæf. 7 he hine het fecgan hwæt hƿ gefeƿian
 ƿæron þe mið him ymbe ferebon.⁸ þa forceap he hƿ ægene
 tungan. and ƿearp hine ðær mið on ðæt neþ foran. forþam
 hit gefearð þ⁹ ðam ƿigan men com to lofe and to ƿƿiðfƿipe þ¹⁰
 fe unƿuhtƿra cýning him teohhobe⁹ to ƿita. Ðwæt 7 þ¹¹ þe ma
 þ¹² ænig man mæge oþrum ðon. þat he ne mæge him ðon þ¹³
 ilce. 7 gif he ne mæg. ofer man mæg. fe leornobon eac be
 þam ƿælhpæoran Biſiubem. fe þæf on Ægyptum. þæf leob-
 hatan gefuna þa þ¹⁴ he wolde ælcne cuman. ƿiþe aƿlice
 underfon. 7 ƿiþe ƿƿæflice ƿiþ gebæran þonne he him æreft
 to com. Ac eft ær he him from cepte. he fceolde beon of-
 flegen. 7 þa getcybbe¹⁰ hit þ¹⁵ Esculef Iober funu com to him.
 þa wolde he ðon ymbe hine ƿa ƿa he ymbe manigne cuman
 ær ðýðe. wolde hine adrencan on þære ea þe Nilu hatte. þa
 ƿearp he fcepenra 7 adrencen hine. ƿiðe ƿýhte be Iober
 ðome. ƿa ƿa he manigne oðerne ær ðýðe. Ðwæt eac Regulur.
 fe forwæra hepetoga. ða he feaht wið Afričanar. he hæfe

¹ Cott. nebbe. ² Cott. þæt te. ³ Cott. ƿýrbað. ⁴ Cott. hit fe
 þæt þæt hit ne bið. ⁵ Cott. Tiberur. ⁶ Cott. ferebon. ⁷ Bod.
 hæfbon. ⁸ Cott. hine fýrebon. ⁹ Cott. teohhobe. ¹⁰ Cott. gefeþe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unarecgenðlicne riȝe ofeþ þa Āfrīcanar. Ða he hi þa
 riððort forþlagen hæfde. þa het he hi binðan 7 on balcan
 leȝan.¹ þa gebýrðe hit riȝe hwafe ꝥ he pearf gebunden mið
 hwa pacentum. Ðræt penȝt ðu þonne hræt ȝoðer re² anpealð
 rie. þonne he on nane wraþan hiȝ aȝner cræfter ne mæȝ for-
 buȝan ꝥ he þæt ilce ýfel ne ȝeþarȝe oþrum monnum. þe³ he
 ær oþrum ðýðe. hu ne iȝ re anpealð þonne þær nauht :

§ III.^b Ðræt penȝt þu. ȝiȝ re peorþȝiȝe 7 re anpealð aȝner
 ðoncer ȝoð wære and hiȝ reſer anpealð hæfde. hræðer he
 wolde þam forcuþertum mannum folȝian ſwa he nu hwilum⁴ deð.
 Ðu ne þar þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝepunelic ꝥ
 æniȝ wiferpearð ðinȝ bion ȝemenȝeð wiþ oðrum wiferpearðum.
 oððe æniȝ ȝeferwæðenne wið habban. Ac reo ȝecýnð hit
 onſcunað þæt hie⁵ maȝon weorþan toȝæðere ȝemenȝeð. þe ma⁶
 þe þæt ȝoð⁷ 7 þæt ýfel maȝon ætȝæðere bion. Nu ðe iȝ riȝde
 openlice ȝecýpde ꝥ wiȝ andweardne riȝe. and þaȝ weold ȝeræla.
 7 þeȝ anpealð of heora⁸ aȝnum ȝecýnðe 7 heora aȝner ȝe-
 wealdeȝ nauht ȝoðe ne riȝent. ne hwaȝa reſra nanne anpealð
 nabbað. nu hi willaþ clifan⁹ on þæm wýrtan monnum 7 him
 ȝeþariþ þæt hi biðð heora blaforðar. Niȝ ðær nu nan tȝeo. ꝥ
 oft þa¹⁰ eallra forcuþertan men cumað to þam anpealde 7 to
 þam weorþȝiȝe. Liȝ re anpealð þonne of hiȝ aȝenre ȝecýnðe 7
 of hiȝ aȝener ȝewealdeȝ ȝoð wære. ne undeſpenȝe he næfre þa
 ýfelan ac þa ȝoðan. Ðær ilcan iȝ to weanne to eallum ðam
 ȝerældum þe reo wýrð brengð wiȝter andweardan hiȝer ȝe on
 cræftum ȝe on æhtum. forþam hie hwilum becomað to þæm
 forcuþertum. Ðræt þe ȝenog ȝeorne witon ðæt nanne mon
 þær ne tȝeoþ ðæt re reo¹¹ rȝronȝ on hiȝ mæȝene. ðe mon ȝe-
 riðð ðæt rȝronȝlic weorc wýrð. Ne þonne ma. ȝiȝ he hræt
 bið. ne tȝeoþ næanne mon ꝥ he hræt ne riȝe. Swa ȝeðeð¹² eac re
 ðream cræft ꝥ re mon biþ ðreamere. 7 re læce cræft þæt he
 biþ læce. 7 reo wacu deð¹³ ꝥ he biþ weccere. Swa deð eac re ȝe-
 cýnða cræft ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon wið ꝥ ýfel
 ȝemenȝeð. ne ꝥ ýfel wið ꝥ ȝoð. ðeah he butu on anum men
 riȝen. weah biþ æȝer hiȝ on riȝdon. ꝥ ȝecýnð nýle næfre
 nanwuht wiferwealdeȝ lætan ȝemenȝan. forþam heora æȝer

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

¹ Cott. leogan.

² Bod. re ȝoðer.

³ Cott. þæt.

⁴ Bod. hwilcum.

⁵ Bod. hi.

⁶ Cott. þon ma.

⁷ Cott. ȝoð.

⁸ Cott. þær anwealdeȝ

hwora. ⁹ Cott. clifian. ¹⁰ Bod. of þam. ¹¹ Cott. riȝe. ¹² Cott. mæȝ.

¹³ Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onrcunað oþer. and ægþer pile beon ꝥ ꝥ hit biþ. ne mæz ge pela geþon ꝥ ge zitrepe ne rie zitrepe. ne þa gnumbleaƿan zit-
 runga gefyllan. ne ge anpealþ ne mæz geþon hiƿ pealþenþ peal-
 þenþne. Nu þonne nu ælc geſceapt onrcunað ꝥ ꝥ hiƿe piþer-
 pearþ bið. and ƿið georne tiolaþ ꝥ hit him ꝥ ƿrom arcuſe.
 hƿelce tƿa ƿýnþ þonne piþerpearþƿan betƿuh him þonne zob 7
 ýfel. ne ƿeorþað hi næƿƿe to ƿomne geſegeþ. Be þæm þu miht
 ongitan. zif þa geſælða ðiſeƿ andƿearþan liſeƿ þurh hie ſelſe
 heora ſelſƿa gepealþ ahton. 7 of heora agnum gecýnþe zobe
 ƿæron. þonne ƿolþon hi ƿumle on ðam clƿian.¹ ðe him zob mið
 ƿorhte. nalæƿ² ýfel. Ac þæƿ þaƿ hi zobe beoð. þonne beoð hi
 þurh þæƿ zobaƿ monneƿ zob zobe þe him zob mið ƿýnþ. 7 ge
 bið þurh Loð zob. Læƿ hie þonne ýfel mon hæƿþ. þonne biþ
 he ýfel ðurh þæƿ monneƿ ýfel þe him ýfel mið ðeƿ. 7 þurh
 ðeoſel.³ Ðæt zobeƿ iƿ ge pela þonne. þonne he ne mæz þa
 gnumbleaƿan zitrunga afýllan þæƿ zitrepeƿ. oððe ge anpealþ.
 þonne he ne mæz hiƿ pealþenþ pealþenþne geþon. Ac hie ge-
 biƿþaþ þa ƿon ƿilnunga⁴ mið heora unabindþlicum pacentum.
 þeah mon nu ýfelum men anpealþ ielle. ne geþeð ge anpealþ
 hie zobne ne meoðumne.⁵ zif he æƿ næƿ. ac geopenað hi
 ýfel. zif he æƿ ýfel þæƿ. 7 geþeð hit þonne ƿƿeotol. zif hit æƿ
 næƿ. ƿorþam þeah he æƿ ýfel ƿolþe. þonne nýƿte he hu he hi
 ƿƿa fullice gecýþþe.⁶ æƿ he fullne anpealþ hæƿþe. Ðæt geƿýƿ
 ƿorþam ðýƿge þe ge ƿægnaþ þæt ge moton ƿceppan þone
 naman. hatan ꝥ ƿælþa ꝥ nane ne beoð. 7 þæt meoðumneƿ ne
 beoþ.⁸ ƿorþam hi gecýþað on heora enþunge þonne hie enþiþ.
 ꝥ hie naƿþeƿ ne bið. ƿorþæm naƿþeƿ ne ge pela.⁹ ne ge anpeað.
 ne ge ƿeoƿſƿiƿe ne beoþ to ƿenanne ꝥ hit geo ƿoþe geſælþ ie.
 ƿƿa hit iƿ nu hƿæðoƿt to ƿecƿanne be eallum þæm ƿorþlþge-
 ſælþum¹⁰ þe ge ƿýnþ þƿenþ. ꝥ þæƿ nan ƿuht on niƿ þæ to
 ƿilnianne ge. ƿorþam ðe ðæƿ nan ƿuht gecýnþelieƿ zobƿ on
 niƿ ðæƿ ðe of him cume. ꝥ iƿ on þam ƿƿeotol ꝥ hi hie ƿumle to
 ðam zobum ne ðeoðað. ne ða ýfelan zobe ne geþoð þe hi hie
 oƿtoƿt togeðeoþaþ :.

§ IV.^o Ða ge ƿýrðom þa þiƿ ƿpell þiƿ aƿeht¹¹ hæþe. þa
 ongean he eft zibbiƿan 7 þiƿ cƿæþ. Ðæt ge ƿito hƿelce

^o Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleorian. ² Cott. naller. ³ Cott. dioſul. ⁴ Ct. pelnuga.
⁵ Cott. meoðumne. ⁶ Bod. acýðþe. ⁷ Cott. pone. ⁸ Cott. ane ꝥ nan
 meoðumneƿ ne bið. ⁹ Bod. ꝥ hie naƿþeƿ ne ge pela. ¹⁰ ott. ſælþum.
¹¹ Cott. aƿeht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

pælhriopneſſa. ⁊ hwiſce hrýpaſ. hwiſce unriht hæmebu. ⁊ hwiſc man. ⁊ hwiſce apleaſneſſe ſe unrihtwiga Larene Nepon peophte. ſe het æt ſumum cýrpe forbærnan ealle Rome buph on anne rið æfter þære biſene þe Ʒio Troia bupz barn. hine lýſte eac Ʒeſeon hu ſeo bupne. ⁊ hu lange. ⁊ hu leohte be þære oþerſe. ⁊ eft he het oſſlean ealle þa wíſſetan wítan Romana. Ʒe ſurþon hiſ aſene moðor. ⁊ hiſ aſene broðer. Ʒe ſurðon hiſ aſen wíſ he oſſloz mið ſpeorðe. ⁊ ſor ðýllecum næſ he napuht Ʒe-unrotroð. Ac wæs þý bliþna ⁊ ſaſenode wæs. Onð peah betpuh ðýllecum unrihtum næſ him no þý læſ unðerðeod eall þeſ miððan Ʒearð ſrom eaſtepeaſðum oð weſtepeaſðne. and eft ſrom ſuþepeaſðum oð norþepeaſðne. eall he wæs on hiſ anpealðe. Ʒenſ þu þ Ʒe Ʒoðcunða anpealð ne mihte aſýppan þone anpealð þam unrihtwigan Karene. and him wære puhhunze-Ʒeſteonan. Ʒif he wolde. Lize la Ʒeſe. ic wac þ he mihte Ʒif he wolde. Cala eap hu heſz Ʒeoc he beſlepte on ealle þa þe on hiſ tidum libbenðe wæron on eorðan. ⁊ hu oft hiſ weorð wære beſýleð on unſcýlðigum bloðe. Ðu ne wæs wæs Ʒenoz weotol þ ſe anpealð hiſ aſener ðonceſ Ʒoð næſ. þa ſe Ʒoð næſ þe he to com :

CAPUT XVII.^d

ÐA ſe Wírbom þa wíſ leop¹ aſunzen hæfðe. Ða Ʒeſwírode² he. ⁊ þa andſporeðe þæt Moð and wíſ cſæp. Cala Weſceabwíner. hſæt Ðu wíſt þ me næſſe ſeo Ʒitrunz ⁊ ſeo Ʒemæzþ ðíſſeſ eorðlican anpealðeſ ſor wel ne licode. ne ic eallſ ſor wíſe ne Ʒirnde wíſſeſ eorðlican wíſeſ. buton la³ ic wílnode þeah and-peorweſ to þam weorwe þe me beboden wæs to wíſcanne. þ wíſ þ ic unſſacodlice⁴ ⁊ Ʒeſwíſenlice mihte weſteonan ⁊ weccan þone anpealð þe me beſeſt wæs. Ðſæt Ðu wíſt þ nan mon ne mæz nænne cſæft cýðan. ne nænne anpealð weccan ne weſteonan butan⁵ tolum ⁊ andweorwe. þ bið ælceſ cſæfteſ andweorwe þ mon ðone cſæft buton⁶ wíſcan ne mæz. þ bið þonne cýnningeſ andweorwe⁷ ⁊ hiſ tol mið to wíſcianne. þ he hæbbe hiſ land full mannoð.⁸ he weal hæbban Ʒebeðmen. ⁊ ſýnðmen.⁹ ⁊ weorwe-

^d Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

¹ Cott. hoð. ² Cott. Ʒeſwírode. ³ Cott. butan tola. ⁴ Cott. unſſacodlice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod. weorwe andweorwe. ⁸ Cott. monnað. ⁹ Cott. wepðmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þar þætte butan ðrum tolum¹ nan cýning hī cræft ne mæg cýðan. Ðæt iſ eac hī andþeorc. ꝥ he habban ſceal to þam tolum þam þrum Ʒeferſcipum biſiſce. ꝥ iſ þonne heora biſiſc. lañ to buƷianne. Ʒ Ʒiſta.² Ʒ pæpnu. Ʒ mete. Ʒ ealo.³ Ʒ clapaſ. Ʒ Ʒe hræt þær þe þa þne Ʒeferſcipaſ behorſaþ.⁴ ne mæg he butan þrum þaſ tol Ʒehealðan. ne butan þrum tolum nan þapa þinga pýpcan þe him beboðen iſ to pýpcenne. for þý ic pilnobe andþeorceſ þone anpealb mið to Ʒeſeccenne. ꝥ mine cræftaſ Ʒ anpealb ne purðen forƷitene Ʒ forholene.⁵ forþam ælc cræft Ʒ ælc anpealb biþ ſona forþealboð Ʒ forſpugob.⁶ Ʒiſ he biþ butan ſiſðome. forþam ne mæg non mon nænne cræft forþþringan butan ſiſðome. forþam þe ſpa hræt ſpa þurh ðyſiƷe Ʒeðon bið ne mæg hit mon næſſe to cræfte Ʒeſecan.⁷ ꝥ iſ nu hpaðoſ to ſecƷanne. ꝥ ic pilnobe peopſfullice to libbanne þa hpile þe ic liſeðe.⁸ Ʒ æfter minum liſe þam monnum to læſanne. þe æfter me pæpen min Ʒemýnð on Ʒoðum peorcum :.⁹

CAPUT XVIII.*

§ I. ÐA ðiſ þa Ʒeſſneccen paſ. þa Ʒeſpugobe¹⁰ ꝥ Moð. Ʒ ſeo ſer-
ceaðriſneſ onƷan ſſneccan Ʒ þuſ cræþ. Eala Moð eala¹¹ an ýfel
iſ ſiþe to anſcunianne.¹² ꝥ iſ ꝥ ꝥ te ſiþe ſiſƷallice¹³ Ʒ ſiþe
heſiƷlice beſiþe ealpa þapa monna Moð þe beoð¹⁴ on heora
Ʒecýnðe Ʒeopne Ʒ þeah ne beoþ to þam hroſe þonne Ʒit
cumen ſulſſneðra mæƷena. ꝥ iſ þonne pilnunƷ leaſeſ Ʒiþeſ
Ʒ unſýhteſ anpealðeſ Ʒ unƷemetliceſ hliſan Ʒoðra peorca oſeſ
eall ſolc. forþam¹⁵ pilniƷaþ moniƷe men¹⁶ anpealðeſ. ðe he
poðon habban Ʒoðne hliſan. þeah hi hī unſýpþe ſien. Ʒe ſu-
pum ſe ealpa forcuþeſta pilnað þær ýlcan. Ac ſe þe pile ſiſlice
Ʒ Ʒeopnlice æfter þam hliſan ſpýpcan. þonne onƷit he ſiþe
hpaþe hu lýtel he bið. Ʒ hu læne. Ʒ hu teðne. Ʒ hu beðæleð
ælcet Ʒoðeſ. ſiſ þu nu Ʒeopnlice ſmeaƷan pilt and pitan pilt
ýmbe ealpe ðiſſe eorþan ýmbhpýpſc ſrom eaſteþeapðan ðiſſeſ

* Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

¹ Cott. þyſſan tolan. ² Cott. Ʒiſa. ³ Cott. ealu. ⁴ Cott. behorſen.

⁵ Bod. purðe forƷyſen Ʒ forholen. ⁶ Cott. forſpugob. ⁷ Cott. Ʒe-

ſeccan. ⁸ Cott. liſe. ⁹ Cott. þe æfter me pæpen min Ʒemýnðiſ on

Ʒoðum peorcum. Bod. æfter me pæpen Ʒemýnð on Ʒoðum peorcum.

¹⁰ Cott. Ʒeſpugobe. ¹¹ Cott. ea. ¹² Bod. ýfel iſ ſiþe to anſcunianne.

¹³ Bod. ſiſƷanlice. ¹⁴ Bod. oð. ¹⁵ Cott. forþon. ¹⁶ Cott. popuð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððangeapðeꝛ oð peꝛtepeapðne. ⁊ fram ruðeꝛeapðum oð¹
noꝛðeꝛeapðne. ꝥa ꝥa þu leopnoðeꝛt on þæne bec þe Aꝛtolo-
gium hatte. þonne miht ðu onꝥitan ꝥ he iꝛ eall wið ðone
heoꝛon to mettanne ꝥilce an lýtcl ꝥꝛicu² on bꝛaðan bꝛeðe.
oþpe poðð beah on ꝥilðe. æfteꝛi wiꝥna monna³ ðome. þu ne
ꝥaꝛt þu þæt þu leopnoðeꝛt on Ptolomeuꝛ bocum. ꝥe ꝥꝛaꝛt
ealles wiꝥeꝛ miððangeapðeꝛ zemet on anꝥe bec. ðæꝛ þu miht
on zeꝛeon ꝥ eall moncýnn ⁊ ealle netenu ne notizað naꝥeꝛ⁴
neah feoꝛþan ðæleꝛ ðiꝛꝥe eoꝛþan þæꝛ þe men zeꝥapan⁵ maꝥon.
foꝛþam þe hý hit ne maꝥon eall zebugian. ꝥum foꝛ hæto. ꝥum
foꝛ cýle. ⁊ þone mæꝛtan ðæl hiꝛ hæꝛþ ja ofeꝛꝥeten. Do nu of
ðam feoꝛþan ðeale on þinum Moðe eall þæt geo ꝥæ hiꝛ ofeꝛten
hæꝛþ. ⁊ eall ða ꝥeapð ðe heo him ongenumen hæꝛþ. ⁊ eall ꝥ
hiꝛ jennas ⁊ moꝛas genumen habbað. ⁊ eall ꝥ on eallum
ðeodum ꝥeꝛteꝛ liꝥeꝛ. ðonne miht ðu onꝥitan þætte þæꝛ ealles
niꝛ monnum þonne maꝛe læꝥeð to bugianne. buton ꝥelce an
lýtcl caꝥeꝛtum.⁶ Iꝛ ꝥ þonne foꝛ ðyꝛilic zeꝥꝛinc ꝥ ze wiunaþ
eoꝛpe populs to ðon ꝥ ze wiunaþ eoꝛpeꝛne hliꝛan ungemetlice
to zebræðanne⁷ ofeꝛ ꝥelcne caꝥeꝛtu⁸ ꝥelce þæt iꝛ þætte
men bugiaþ wiꝥeꝛ populs ðe fulneah ꝥilce an ꝥꝛica⁹ foꝛ þæt
oðeꝛi. Ac hꝥæt numeðliceꝛ oððe micelliceꝛ oððe weoꝛþfulliceꝛ
hæꝛþ ꝥe eoꝛeꝛ zilꝥ þe ze þæꝛ bugiaþ¹⁰ on þam ꝥiꝛtan ðæle
healꝥum lonðeꝛ ⁊ unlonðeꝛ. mið ꝥæ. mið ꝥænnne. ⁊ mið ealle.
ꝥꝥa hit iꝛ¹¹ zeneapðeð. To hꝥon wiꝛniꝥe ze ðonne to unge-
metlice þæt ze eoꝛpeꝛne naman tobræðan ofeꝛ ðone teoꝛan
ðæl. nu hiꝛ maꝛe niꝛ mið ꝥæ. mið ꝥænnne. mið ealle:.

§ II.¹ Lefencap eac ꝥ on¹² ðiꝛum lýtclum weapꝛoce. þe we
æꝛ ýmbe ꝥꝛæcon. bugiaþ ꝥꝛiðe manega ðeoda. ⁊ miꝛtlica.¹³ ⁊
ꝥꝛiðe ungelica æꝥpeꝛ ze on ꝥꝛæce. ze on ðeapum. ze on
eallum wiðum. eallra þaꝛa weoda þe ze nu wiꝛniuaþ ꝥꝛiðe unge-
metlice ꝥ ze ꝥcýlon eoꝛpeꝛne naman ofeꝛ tobræðan. ꝥ ze
næꝛꝥe zedon ne maꝥon. foꝛþam¹⁴ heoꝛa ꝥꝛæc iꝛ toðæleð on
tꝛa ⁊ hund weoꝛontiz.¹⁵ ⁊ ælc þaꝛa ꝥꝛæca iꝛ toðæleð on
manega ðeoda.¹⁶ ⁊ þa wiꝛt tolegena ⁊ toðæla mið ꝥæ. ⁊ mið
wiðum. ⁊ mið muntum. ⁊ mið ꝥænnnum. ⁊ mið moneꝥum ⁊ mið
miꝛtlicum¹⁷ weꝛtenum. ⁊ ungeꝥæꝥum lonðum. ꝥ hit wiꝛðum

¹ Boet. lib. ii. prosa 7.—Adde quod hoc ipsum, &c.

¹ Bod. of. ² Cott. lýtcl ꝥꝛice. ³ Bod. wiꝥna mona. ⁴ Cott. notizað
wiꝛþum naꝥeꝛ. ⁵ Cott. zeꝥapan ⁶ Cott. caueꝛtu. ⁷ Cott. tobræ-
ðanne. ⁸ Cott. caueꝛtu. ⁹ Cott. ꝥꝛice. ¹⁰ Bod. hogiað. ¹¹ Bod. hiꝛ.
¹² Cott. þæt te. ¹³ Cott. ꝥꝛiðe miꝛlica. ¹⁴ Cott. foꝛþon. ¹⁵ Bod. on
hun-weoꝛontiz. ¹⁶ Cott. wiðð. ¹⁷ Cott. miꝛlicum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne ȝeƿarap. Ac hu mæg þær þonne ȝynðerlice aneȝ
 riceȝ monneȝ nama cuman þonne ðær mon fupðum þærie
 burȝe naman ne ȝeheorð. ne þære þeode ðe he on hamfærȝ
 biȝ. Ðy ic nat for hƿilcon ðyrȝe ȝe ȝeornað¹ ꝥ ȝe ƿolbon
 eoƿerne naman tobræðan ȝeond eallne eoƿþan. ꝥ ȝe ðon ne
 mazon.² ne fupþum naƿer neah. Ðræt ðu ƿarȝ hu micel
 Romana rice þær on Mapeureȝ ðagum þær heƿetozan. ȝe þær
 oþre naman haten Tulliur. ȝ þriððan Licero. hræt he cýrðe
 on ȝumpe hir boca. ꝥ te ða ȝet Romane nama ne com ofeȝ ða
 muntar þe Laucarear þe hatar. ne þa Sciððear þe on oþre
 healfe þara munta buȝiaþ fupþum þære burȝe naman ne þær
 folceȝ ne ȝeheorðon. Ac ða he com æreȝ to Parþum. ȝ þær
 þær ȝriþe nipe. Ac he þær ðeah ðær ýmbutan manegum folce
 ȝriþe eȝefull. Ðu ne onȝite ȝe nu hu neapa³ ȝe eoƿer hliȝa
 beon ƿile þe ȝe þær ýmbe ȝƿincap ȝ unrihtlice tiliað⁴ to ȝe-
 bræðenne. Ðræt ƿenȝ ðu hu micelne hliȝan ȝ hu micelne
 ƿeoþþreipe an Romanȝc man mæȝe habban on ðam lanðe.
 ðær mon fupðum ðære burȝe naman ne ȝeherðe. ne ealler
 ðær folceȝ hliȝa ne com. Ðeah nu hƿelc mon unȝemetlice ȝ
 unȝeðafenlice ƿilniȝe ꝥ he ȝcile hir hliȝan tobræðan ofeȝ ealle
 eoƿþan. he ne mæg ꝥ forþbrengan. forþam þe þara ðeoda
 þeapar ȝint ȝriþe unȝelica. ȝ heora ȝeȝetneȝra ȝriþe miȝlica.⁵
 ȝra ꝥ te þæt on oðrum lanðe betȝt licaþ⁶ þætte ꝥ biȝ hƿilum
 on þam oþrum tælƿýnþlicort. ȝ eac micleȝ ƿiteȝ ƿýrþe. for-
 þam ne mæg nan mon habban ȝelic loȝ on ælcum lonðe. for-
 þon þe on ælcum lanðe ne licað ꝥ on oþrum licaþ :

§ III.⁷ For ði ȝceolðe ælc mon beon on ðam ƿel ȝehealðen.
 ꝥ he on hir aȝenum earðe licoðe. þeah he nu mapan ƿilniȝe.
 he ne mæg fupþum ꝥ forþbringan. forþam ðe ȝelðþonne biȝ
 ꝥ te auht manegum monnum aneȝ hræt liciȝe. for þý ƿýrþ
 oft ȝober monneȝ loȝ aȝen inne on⁷ ðære ilcan þeode þe he
 on hamfærȝ biȝ. ȝ eac forþam ðe hit oft ȝriþe ȝarlice ȝebýrðe
 þurh þa hearðȝælþa þara ƿuteȝa ꝥ hi for heora ȝlæpþe. ȝ for
 ȝimeleȝte. ȝ for ȝecceleȝte ƿoleton unƿriten ðara monna
 þeapar ȝ hiopa ðæða. þe on hiopa ðagum fornemæroȝte ȝ
 ƿeoþþȝeornneȝte ƿæron. ȝ þeah hi nu eall hiopa lif ȝ hiopa ðæða
 aƿriten hæfðon. ȝra ȝra hi ȝceolðon ȝif hi ðohton. hu ne for-
 eallðobon ða ȝeƿritu þeah ȝ loȝobon ðonecan þe hit ƿære. ȝra

⁷ Boet. lib. ii. prosa 7.—Erit igitur pervagatâ, &c.

¹ Cott. nat hƿelce ðyrȝe ȝe ȝirnað. ² Cott. næfne ȝeðon. ³ Cott. neapo. ⁴ Cott. tiliað. ⁵ Bod. miȝle. ⁶ Cott. licoðe. ⁷ Cott. in.

to not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great shame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

rome gpa þa ppiſtepaſ ðýðon. 7 eac ða þe hi ýmbe ppiſton. And eop ðincþ þeah ꝥ ze hæbban ece ape. 7iſ ze mægen on eallre eopeppe popuſde zeeapnua ꝥ ze habban zode hliſan æfter eopnum ðazum. Liſ þu nu zetæleſt ða hpile¹ þiſſer anbpeapðan liſer 7 ðiſſer hpienðlican² pið ðær unzeenðoban liſer hpiſa. hpæt bið hit þonne :. Tele nu þa lenge³ þære hpile þe þu ðin eaze on beppenana⁴ mæze piþ ten þurenð pincta. þonne habbaþ þa hpiſa hpæt hpuzu onliceſ. þeah hit lýtel ie. ꝥ iſ þonne þæt heora æzþer hæfþ enðe. Tele nu þonne ꝥ ten þurenð zeapa. ze þeah þu ma wille. pið ꝥ ece 7 þæt unzeenðode liſ. þonne ne pinct þu þær nauht angeliceſ.⁵ forþam ꝥ ten ðurenð zeapa. þeah hit lang pince. aſcopaþ. 7 þær oþreſ ne cýmþ næfre nan enðe. forþam hit niſ no to metanne ꝥ zeenðoblice piþ ꝥ unzeenðoblice. Deah ðu nu telle from þiſſer miððaneapðer puman oð þone enðe. and mete þonne þa zeap piþ ꝥ þe nænne enðe næfþ. þonne ne biþ þær nauht anliceſ. Spa biþ eac ſe hliſa þara forpæpna⁶ monna. ðeah he hpiſum lang ie. 7 ſela zeapa þurhpunige. he bið þeah ppiþe ſcop to metanne piþ þone þe næfre ne zeenðað :.

§ IV.^h And ze ne peccaþ þeah hpeþer ze auht to zode ðon piþ ænezum oþrum þingum buton pið þam lýtlan lofe þær folceſ. 7 piþ þam ſcopan hliſan. þe þe ær ýmbe ppiæcon. earpizap⁷ þær 7 forſeoþ þa c næftaſ eoppeſ ingeponceſ. 7 eoppeſ andgiteſ. 7 eoppe zeſceapwigneſſe. and polðon habban eopenna zode na peorca meðe æt ppiæmþra monna cpiðbunze. ppiſizað⁸ þær to þære meðe ðe ze to Gode ſceolðon. Ppæt þu zehýpðeſt þæt te zio ðazum zelomp. ꝥ an ppiþe piſ mon 7 ppiþe piſe onzan ſandizan⁹ aner uppiſtan 7 hine biſmerode. forþam he hine gpa opzellice unahoſ and bobode ðær ꝥ he uðpita þære. ne cýððe he hit mið nanum cpiæſtum. ac mið leaſum and oſermoblicum zilpe.¹⁰ ða polðe ſe piſa mon hiſ ſandizan.¹¹ hpæðer he gpa piſ þære gpa he ſelf wende ꝥ he þære. Onzan¹² hine þa hyrpan. 7 heapum cpiððizan.¹³ Ða zehpeðe ſe uppiſta ppiþe zepýlðelice þær piſan monneſ porð ſume hpile. Ac piððan he hiſ hýrpinge zehpeðe hæfðe. þa ſcýlbe¹⁴ he

^h Boet. lib. ii. proſa 7.—Vos autem, niſi ad populares auras, &c.

¹ Cott. zeteleſt þa hpiſa. ² Bod. þiſer hpiſenðlican. ³ Cott. lengu
⁴ Cott. beppenþan. ⁵ Cott. anliceſ. ⁶ Cott. forpæpa. ⁷ Cott. earpizap
⁸ Cott. ppiſizap. ⁹ Cott. ſandian. ¹⁰ Cott. zelpe. ¹¹ Cott. ſandian
¹² Cott. onzan. ¹³ Cott. cpiðian. ¹⁴ Bod. ſealde.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

on gean gwiþe ungeþýlðelice.¹ þeah he ær licette ꝥ he uprita
 wære. Ac soðe hine ða eft hwæper him rihte ꝥ he uprita wære
 ðe nære. Ða andrporode ge wra mon him 7 cwæþ. Ic wolde
 cweþan ꝥ þu uprita wære. 7if þu geþýlðiz wære 7 gewugian
 mihteft.² Ðu langrum wæs him ge hlira. þe he ær mis leaſun-
 gum wilnode. Ðu ne forþærjt he þa þær rihte forþam anum
 andrýrde. Ðwæt forweoð þonne þam betertum mannum. ðe
 ær uſ wæron. ꝥ hi swa gwiþe wilnodon ðær iðelan gilpeſ³ 7 þær
 hliran æfter heora deafe. oððe hwæt fortent hit þam þe nu
 rindon. Ðý wære ælcum men mare ðearf ꝥ he wilnode goðra
 cwefta. þonne leaſer hliran. Ðwæt hæfð he æt þam hliran.
 æfter þær lichoman geðale 7 wære ſaple. Ðu ne riwon þe ꝥ
 ealle men lichomlice ſpeltar. 7 þeah geo ſapl bið libbenðe. Ac
 geo 7apl færiþ gwiþe ſneolice⁴ to heofonum. riþþan heo ontigeð,
 biþ 7 of þam carcerne þær lichoman onlieſeð biþ. heo forweoð⁵
 þonne ealle þar eorðlican riuz. 7 fægenar⁶ þær ꝥ heo mot
 brucan þær heofenlican. riþþan heo⁷ biþ abrozdeh from þæm
 eorþlican. þonne ꝥ Moð him ſelfum gewita biþ Loðer willan :.

CAPUT XIX.¹

ÐA ge 7iſdom ða riſ ſpell aſeht⁸ hæfðe. ða ongan he 7iððian
 7 þur riuzende cwæð. Swa hwa swa wilnize to habbenne ðone
 iðelan hliran 7 þone unnýtcan gilp. behealde he on weper-
 healfe hiſ hu riðgille ðær heofoneſ hwealſa biþ. 7 hu neara wære
 eorþan ſeðe iſ. þeah heo uſ num riuce. þonne mæz hine
 ſcamian wære bræðinge hiſ hliran. forþam he hine ne mæz
 ſurþum tobræðan ofer þa neapran eorþan ane. Eala ofer-
 modan. hwi ze wilnigen ꝥ ze undeplutan mið eorþum riſian ꝥ
 deaplicne zeoc. oþþe hwi ze weon on swa iðelan gewiuce. ꝥ ze
 wolðon weperne hliran tobræðan ofer swa manega ðeoda. Ðeah
 hit nu geþýrize ꝥ ða utemeſtan ðioda weperne naman upa-
 hebban 7 on maniz weoðiz eop heſigen. 7 þeah hwa weze mið
 micelne æpelcundneſſe hiſ gebyrða. 7 weo on eallum weum 7
 on eallum plencum. ne ge deað þeah ſpelcer ne wecþ. Ac he for-
 rieth þa æwelo. 7 þone riucan zelice 7 þone heanan ofſpeltþ.
 swa zeemnet þa riucan 7 þa heanan. Ðwæt riut nu þær ſoneſnæ-

¹ Boet. lib. ii. metrum 7. — Quicumque solam mente, &c.² Bod. þýlðelic. ³ Cott. gewugian meahze. ⁴ Cott. gelper. ⁵ Cott. riſolice.⁶ Cott. forrihð.⁷ Cott. fæznað.⁸ Bod. riþær heo.⁸ Cott. aſeahz.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan and þær wigan godelmides ban welonder. for þý ic cræð þær wigan. for þý þam cræftegan ne mæg næfre his cræft lorigan. ne hime mon ne mæg ðonne eþ on him zeniman þe mon mæg þa runnan. aþendan of hiepe gebe. Þrær sint nu þær welonder ban. oððe hwa pat nu hrær hi wæron. oððe hrær is nu ge foremæra 7 ge aræda Romwara heretoga. ge wær hatan Brutur. oþre naman Lartur. oððe ge wia 7 færtraða Lato. ge wær eac Romana heretoga. ge wær openlice uprita. Ðu ne wærian þar gefyrn forþgeitene. 7 nan mon nat hrær hi nu sint. Þræt is heora nu to lafe. butan ge lýtla hlira 7 ge nama mid feaum ftafum arriten. 7 þæt wýrre is. þæt ge witon manige foremære 7 gemýnþyrre weas forþgeitene þe wibe fæara manna a ongit. Ac manige licgaþ deaðe mid ealle forþitene. þæt ge hlira hie furðum cupe ne geber. Deah ge nu wenen 7 wilmian þæt ge lange libban fcyran her on worulde. hræt bið eow þonne ðý bet. hu ne cymð ge deað. weah ðe¹ he late cume. 7 adeð eow of þisse worulde. 7 hræt forþtent eow þonne ge gylp. hupu þam þe ge æfterra deað gegryþ 7 on ecnesse gehæft :

CAPUT XX.^k

ÐA ge firdom þa wia leow arungen hæfde. þa ongan he frellien² 7 þur cræp. Ne wen þu no þæt ic to anwillece wine wif þa wýrð. forþam ic hit no felfe nauht ne onþræbe. forþæm hit oft gebýraþ þæt heo leafe wýrð nauher ne mæg þam men don ne fultum. ne eac nænne ðem. forþam heo nis naner lofes wýrre. forþam heo hie felf gecýþ þæt heo nanpuht ne biþ. Ac heo onwriðð hie æfelm. þonne heo geopenaþ hiope deapw. Ic wene weah þæt þu ne forþtanðe nu git hræt ic ðe to cræpe. forþam hit is wundorlic þæt ic fectan wille. 7 ic hit mæg uneaþe mid worðum zereccan.³ fwa fwa ic wolde. þæt is þæt ic pat þæt te heo wiferwearde wýrð býþ ælcum men nýtwýrre þonne heo onwriððe. forþam heo onwriððe fímla lihþ and licet. þæt mæn fcyfe wenan þæt heo heo⁴ fio fofe geiælð. ac fio wiferwearde is fio fofe geiælþ. weah hræm⁵ fwa ne fince. forþam heo is færtrað 7 gehæft fímla þæt te fof biþ. Sio ofur⁶ is lea 7 bericþ ealle hie gefewan. forþæm hio hit gecýþ felf mid hie hupfímlerfe þæt hio biþ wibe pancol. Ac heo wiferwearde gebet and ge-læneð ælcne þara ðe hio hi togefiet. Sio ofer⁷ gebint ælc þara

¹ Boet. lib ii. prosa 8.—Sed ne me inexorable, &c.

² Bod. weah. ³ Cott frellian ⁴ Cott areccan. ⁵ Cott. is. ⁶ Bod. hwa. ⁷ Cott. oþru.

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moða þe hipe¹ brýcþ mið þæne hƿunza ðe hio licet ꝥ hio rie
 zod. reo ƿiðerpearðe þonne anbint² 7 gefreof ælc þara þe hio
 tozeþieð. mið þam ꝥ hio him zeopenaþ hu tieðne³ þær and-
 pearðan zerælpā rint. Ac reo onƿrohnæz gæþ rcyrmælum [ƿra
 þær ƿinðer ƿrt.]⁴ Sio ƿiðerpearðneþ þonne biþ rimle untælu. 7
 ƿracu arceppreð⁵ mið þære rcyrimze hipe azenne fpecenneſſe.
 Ac rio leaſe zerælp hio tihþ on laſt neaðinga þa þe hiepe toze-
 þeodaþ ffrom þæm roþum⁶ zerælpum mið hiepe olecunze.⁷ Seo
 ƿiðerpearðneþ þonne full oſt ealle þa þe hiepe underþeodbe
 bioþ. neaðinga zetihþ to þam roþum zerælpum. ƿra ƿra mið
 angle firc zefanzen biþ. Ðincþ þe nu ꝥ lýtel zetneon 7 lýtel
 eaca þinna zerælpā. þætte þeor neþe and þeo egeſlice ƿiðer-
 pearðneþ þe hrimzþ. ꝥ iſ þæt heo ƿiþe hraþe þa Moð. þe ze-
 openaþ ðinna zetneopra fneonða. and eac þinna feonða. þæt þu
 hie miht ƿiðe ƿutele⁸ tocnapan. Ac þær leaſan zerælpā þonne
 hi þe ffrom zeritaþ. ðonne nimað hi heopa men mið him. 7
 lætaþ þine feapan zetneopan mið þe. Ðu ƿolbert þu nu gebýc-
 zan. þa þu zerælgort þæne 7 þe þuhte ꝥ reo ƿýnð ƿiþoſt on
 ðinne ƿillan poðe. mið hu micelan⁹ reo ƿolbert þu þa habban
 zeboht ꝥ þu ƿutole mihtert tocnapan þine fþinð¹⁰ 7 þine
 fýnð.¹¹ Ic ƿat þeah ꝥ þu hit ƿolbert habban mið miclan feo¹²
 zeboht ꝥ þu hi cuþert ƿel toſcaban. Ðeah þe nu ƿince ꝥ þu
 ðeoppýrþe feoh¹³ foſlopen habbe. þu hæft þeah micle ðior-
 ƿýrþne mið zeboht. ꝥ rint zetneope fþienð. þa þu miht nu
 tocnapan. 7 ƿart hƿæt þu hiona hæft. Ðƿæt ꝥ iſ ꝥ eallra
 ðeorneopþerte feoh:.

CAPUT XXI.¹

ÐA re fýrðom þa þiſ ƿpell aſæð hæfðe. þa onzan he zibðigan¹⁴
 7 ður ƿinzenbe cƿæþ. An fceppenð iſ buton ælcum tpeon. 7 re
 iſ eac þealðenð heofoneþ 7 eorþan 7 ealra zerceaſta zerepen-
 licra 7 eac unzerepenlicra. ꝥ iſ Loð ælmihtiz. Ðam þeopiaþ
 ealle þa þe þeopiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa
 þe hit ƿiton ꝥ hie him þeopiaþ. ze þa þe hit nýton. Se ilca ze-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.² Bod. hepe.³ Cott. onbint.⁴ Cott. zedpa.⁵ Cott. ƿra þæz

ƿinðer þýr, and Bod ƿræþer ƿinðer þýr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur.

⁶ Cott. þæru arceppreð.⁷ Cott. roþan.⁸ Cott. þære ollecunze.⁹ Cott.

ƿreotele.

¹⁰ Cott. micle.¹¹ Cott. fþenð.¹² Cott. fienð.¹³ Cott.

micle fjo.

¹⁴ Cott. fjo.¹⁵ Cott. zibðian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

fette unapenðenðlicne fíðo. 7 þeapaf. 7 eac gecýnðelice fíðbe
 eallum hīr gerceafum þa þa he wolde. 7 fpa lange fpa he wolde.
 þa nu fculon fcanðan to worulde. Ðara unftillena gerceafra
 fcyfing ne mæg no weorðan gefíðleð. ne eac onpenð of ðam
 fýne 7 of þære enbeðfíðneffe þe him gefet if. ac fe anwealða
 hæfð ealle hīr gerceafra fpa mīð hīr bīðle befangene. 7 geto-
 gene. 7 gemanode fpa þ hī nauþer ne gefíðllan ne moton. ne
 eac fufor fcyfian. þonne he him þæt gefum hīr wealðeðer
 toforlæt. Ða hæfð fe ælmihtiga Gōð geheafwode ealle hīr ge-
 rceafra mīð hīr anwealðe. þæt heora ælc fīnð fīf ofer. and
 wealh fweaþð ofer þ hīe ne moton tofupan. ac bīð gefeafðe
 eft to þam ilcan fýne þe hīe ær urnon. 7 fpa weorðaf eft
 geebīwode. fpa hī hit fafraf þ ða fīferweafðan gerceafra æfper
 ge hīe betfux him fīnnaþ. ge eac fafte fíðbe betfux him heal-
 ðaf. Ða nu fýf ðeþ 7 fæter. 7 fæ 7 eorþe. 7 manega oþra ge-
 rceafra. þe beof a fpa ungeðwæra betfux him fpa fpa hī beof.
 7 wealh he beof fpa gefwæra fætte no þ an þ hī mazon gefeafan
 beon. ac þý fufor þ heora fufum nan buton oþrum beon
 ne mæg. Ac a fceal þæt fīðerweafðe þ oðer fīferweafðe ge-
 metfian. fpa nu hæfð fe ælmihtiga Gōð fīfe gefceafwíðce 7
 fíðe fimplice gefet þ gefwíðle eallum hīr gerceafum. Ða nu
 lencten 7 hæfseft. on lencten hit fweaþð. and on hæfseft hit
 feafaf. 7 eft fumer 7 fmetef. on fumerfa hit bīf weafm. and
 on fīnfra cealð. Ða eac fto fūne fwingþ leohte ðafaf. 7 fe
 mona līht on nīht. fufh þæf ilcan Gōðef mīht. Se ilca for-
 fýfuf þæraf fæ þ heo ne mot þone weorfceolð oferfæppan
 þære eorðan. Ac he hæfð heora weafce fpa gefette. þ hīe ne
 mot heorne weafce gefwæðan ofer þa fíðllan eorðan. Mīð þam
 ilcan gefeace if gefeafht fīfe anlic gefwíðle þæf floðef 7 þæf
 ebban. þa gefetener þa he læt fcanðan þa hwile þe he wíðle. Ac
 þonne ær þe he þ gefealðeþer forlæt þara bīðla. þe he þa
 gerceafra nu mīð gefwíðleðe hæfð. þ feo fīferweafðneffe. þe þe
 ær fýmbe ffwæcon. fuf he ða læt tofupan. þonne forlætaf hī
 þa fíðbe þe hī nu healðaf. 7 fīf heora ælc on ofer æfter hīr
 agenum wíðllan. 7 forlætaf heora gefeafwæðenne. 7 forðoð
 ealne þýfne mīððaneafð. 7 weorðaf him feife to nauhte. Se
 ilca Gōð gefefþ mīð fweofwæðenne folc tofæðere. 7 fīf hīr
 fceafaf gefamnaþ mīð clænlicfe luf. Ðe gefæðeraf fīnð 7 ge-
 feafan þ hīe gefweoflice heora fíðbe 7 heora fweofwæðenne
 healðaf. Eala þ te ðif moncýf wære gefælif. fuf heora Mōð

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pæne gpa riht 7 gpa gefcatelod. 7 gpa geeendebýrnð. gpa gpa þa
oþre gefceapra gimbon :. Ðer endað nu geo æftere frower boc
Boetiufer.¹ 7 onginþ geo þriððe. Se Boetiuþ pæf oþre naman
zehaten² Seuerinuþ. ge pæf heretoga Romana :.

CAPUT XXII.^m

§ I. ÐA ge fýrðom ða þiſ leof arunzen hæfðe. Ða hæfðe he
me gebunden³ mið pæne wýnnſumneſſe hiſ ranzer. ꝥ ic hiſ pæf
gwiþe papiende 7 gwiþe lurtbære hine to zehýpanne mið inne-
peapbum Mobe. 7 þa fulnape⁴ þæf ic clipode⁵ to him 7 ður
craþ. Ðala fýrðom. þu þe eapſ ſio hehſte frower eallra perizna
moba.⁶ hu þu me hæfſt aſnefnodne ægþer ze mið þinne ſmea-
lican gſpæce. ze mið þære⁷ wýnnſumneſſe þineſ ranzer. to þam
þu me hæfſt nu zepetne⁸ 7 ofercumenne mið þinne gefcead-
wiſneſſe. ꝥ me nu þýncþ þætte no ꝥ an þæt ic ðaſ unpýrnð
aræfnan mæz. þe me on becumen iſ. Ac þeah me zet mare
fneccenneſ on becume. ne criþe ic⁹ næfne ma ꝥ hit buton ge-
wýrhtum¹⁰ ſie. forþam ic wæz ꝥ ic maran 7 heriznan wýrþe
pæne Ac ic wolbe ſmbe þone læceðom þara ðinra lara hwene
mare zehýpan. þeah ðu nu hwene ær ræðeſt¹¹ ꝥ þu wenðeſt¹²
ꝥ hi wolbon me gwiþe biteſe þincan. ne onðræðe ic hi me nauht
nu. Ac ic heora eom gwiþe ziſne ægþer ze to zehewenne ze eac
to zehewanne. 7 ðe gwiþe zeorne biððe ꝥ þu hi me zelærte.
gpa gpa þu me nu lytle ær zehete. Ða crað ge fýrðom. Ic on-
zeat ſona þa ðu gpa pel zepwodeſt. and gpa lurtlice zeheweſt
mine lare.¹³ ꝥ þu woldeſt mið innepeapban Mobe hi onziton. 7
ſmeazean. forþam ic zeanbiððe gwiþe pel of ic wite¹⁴ hwæt þu
woldeſt. 7 hu þu hit undeſſtanðan woldeſt. 7 eac þy ſurþor ic
tiolode gwiþe zeornfullice. ꝥ ðu hit forſtanðan mihteſt¹⁵ Ac
ic þe wille nu ſecgan hwelc ge læcecwæſt iſ minne lare ðe ðu
me nu biſte. Ðe iſ gwiðe biteſe on muþe 7 he þe twiþ on ða
þnotan þonne ðu hiſ æneſt fanðaſt. Ac he perodaþ¹⁶ iſðþan
he innap. 7 biþ gwiþe liþe on ðam innoþe. 7 gwiþe ſpæte to
bealcetenne :.¹⁷

^m Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

¹ Cott. æfterne frower boc Boetier. ² Cott. hazen. ³ Cott. gebun-
ðeane. ⁴ Cott. fulnape. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod.
þinpe. ⁸ Cott. apetne. ⁹ Bod. iſ. ¹⁰ Bod. gepýrþum. ¹¹ Cott.
ræðe. ¹² Cott. wenðe. ¹³ Cott. mina lara. ¹⁴ Cott. wite. ¹⁵ Cott.
meahſte. ¹⁶ Cott. þe peredað. ¹⁷ Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.^a Ac ðær ðu ongezate hriðne ic þe nu teohhne to læðenne.¹ ic wāt þ̅ þu woldest riþe georne ðiber fundian. 7 riþe riþlice beon onælēd mið ðære gitrunge. forþam ic ge-herde þ̅ þu ær ræderst þ̅ þu riþe geornfull wære hit to gehyppanne. Ða cwæþ þ̅ Mōð. Wriþer wilt þu me nu riþost læðan. Ða andwyrðe seo Gerceadwyrne and cwæþ. To þæm soþum gerælþum ic tlohhe² þ̅ ic þe læde. þe³ þin Mōð oft ymbe næwpeþ 7 eapmeþ.⁴ 7 ðu⁵ ne mihtest gyt fulrihtne weg awebian to ðam soþum gerælþum. forþam þin Mōð wæs aburgod mið wære anwne ðigra leagena geælða. Ða cwæþ þ̅ Mōð. Ic ðe healrige þ̅ þu me oþere buton ælcum tpeon hwæt io soþe gerælþ sie. Ða cwæþ io Gerceadwyrne. Ic wille forlurlice for þinum lufum. Ac ic sceal be sumere byrene sume anlicnerge wære wran þe getæcan. oþ þe þ̅ þing cuppe sie. to þam þ̅ þu þa byrne sceotole gescapige. 7 þonne be wære anlicnerge þara soþena gerælþa þu mæge ongitan þa soþan gerælða. 7 forlætan⁶ wætte him riþerpearð biþ. þ̅ rint þa leagan gerælþa. and þonne mið ealles mōðes geornfullan ingewance hige⁷ þ̅ þu mæge becuman to þam gerælþum þe ece þurhþuniar :

CAPUT XXIII.^o

ÐA se firdom þa þis spell aheht⁸ hæfde. þa ongan he eft giddian. 7 þus cwæþ. Swa hwa swa wille sawan wertmbære land. atio ærest of þa þornas. 7 þa fyras. 7 þ̅ fearn. 7 ealle þa weod þe he gewio þ̅ þam æcerum berigen. þ̅ se hwæte mæge ðy bet weaxan. Eac is ðeos byren to gewencenne. þ̅ is þ̅ ælcum men rincð huniger bio breað þy weorodra. gif he hwene ær biteres onbirigþ. and eft rincðte weder biþ þy pancwyrþne. gif hit hwene ær biþ scearce stornas. 7 norðan winðas. 7 micle renas 7 snasas. And pancwyrþne biþ eac wæs bæges leohc for wære egerlican riostro wære nihte. þonne hit wære gif nan niht nære. Swa biþ eac micle þe winsumne io soþe gerælð to habbenne æfter þam eorþum witer andweardan lifes. And eac micle ðy eþ þu miht þa soþan gerælþa gecnapan and to hiora cyþþe becuman. gif ðu ærest awyntpalast of ðinum Mōðe

^a Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

^o Boet. lib. iii. metrum 1 —Qui serere ingenuum uolet, &c.

¹ Cott. tlohige to læðanne ² Cott. tlohige. ³ Cott. wære. ⁴ Cott. hwæpð 7 eac mæt. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. hige. ⁸ Cott. awæð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða leaſan ƒerælpæ. 7 hi ofatihƿt of¹ ðone ƒrunð. Siððan þu hi þonne ƒecnapan miht. þonne ƿat ic þ̅. ðu ne ƿilnaƿt naner ofþer þinƒer ofer þa :.

CAPUT XXIV.^p

§ I. ÐA he þa þƿ leoð aſunƒen hæfðe. þa ƿoþlet he þone ƒanƒ. 7 ƒerƿuƒoðe ane hƿile. 7 onƒann ƿmealice þencan on hiƿ moðer inƒerþance. and ður² cƿæþ. Ælc ðeaplic man ƿƿenç þine ƒelfne mið miƿtlicum³ 7 manƒƒealðum ýmbhogum. 7 þeah ƿillnað ealle þuþh miƿtlice⁴ ƿapap cuman to anum enðe. þ̅ iƿ þ̅ hi ƿilnaþ þuþh unƒelice eapnunga cuman to anƿe eaðiƒneƒƿe. þ̅ iƿ þonne ƒoð. ƿe iƿ ƿuma 7 enðe ælceƒ ƒoðer.⁵ 7 he iƿ ƿio hehƿte ƒerælp.⁶ Ða cƿæþ þ̅ Moð. Ðæt me ðýncþ ƿe þ̅ hehƿte ƒoð.⁷ þætte man ne ðurfe naner ofþer ƒoðer. ne eac ne ƿecce- ofer þ̅. ƿiððan he þ̅ hæbbe. þ̅ iƿ hƿof⁸ eallra ofþerra ƒoða.⁹ ƿoþþam hit eall oðru ƒoð¹⁰ utan befeþ. 7 eall on innan him hæfþ. Næpe hit no þ̅ hehƿte ƒoð.¹¹ ƒiƿ him æniƒ butan ƿæpe. ƿoþþam hit hæfðe ðonne to ƿilmanne ƿumer ƒoðer.¹² þe hit ƿelf næfðe. Ða andƿapioðe ƿio ƒerƒeaðƿiƿneƒ 7 cƿæþ. Ðæt iƿ ƿiƿþe ƿƿeoƿol þ̅ þæt iƿ ƿio hehƿte ƒerælpð. ƿoþþam hit iƿ æƒþer ƒe hƿof ƒe ƿloƿ ealles ƒoðer.¹³ hƿæt iƿ þ̅ þonne buton ƿeo ƿeleƿte ƒerælpð. þe þa ofþra ƒerælpæ ealle¹⁴ on innan him ƒeƒaðeƿað. 7 hi utan ýmbhæfþ.¹⁵ 7 on innan him ƒehelt. 7 him naner ne bið ƿana. ne he naner neoððeapƿe næfþ. Ac hi cumap ealle of him. 7 eft ealle to him. ƿƿa ƿƿa ealle ƿæteƿu cumað of ðæpe ƿæ. 7 eft ealle cumað to ðæpe ƿæ. Niƿ nan to þæƿ lýtel æƿelm.¹⁶ þ̅ he þa ƿæ ne ƒeƿece. and eft of þæpe ƿæ he ƒelent in on þa eorþan. 7 ƿƿa he biþ ƿmuƒenðe ƒeonð þa eorðan. oð he eft cýmþ to ðam ilcan æƿelme þe he æƿ ut ƿleop. 7 ƿƿa eft to ðæpe ƿæ :.

§ II.^q Ðiƿ iƿ nu biƿen þapa ƿoþena ƒerælpða. þapa ƿilnaþ ealle ðeaplice men to beƒitanne. ðeah he ðuþh miƿtlice¹⁷ ƿeƒap ðencan to cumanne. ƿoþþam æƒþelc man hæfþ ƒeƒýnðelic ƒoð¹⁸ on him ƿelfum. ƿoþþam ælc Moð ƿilnaþ ƿoþer ƒoðer to

^p Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

^q Boet. lib. iii. prosa 2 —Est enim mentibus hominum, &c.

¹ Bod. of atihð oð. ² Cott. þa. ³ Cott. miƿtlicum. ⁴ Cott. miƿlice.

⁵ Cott. ƒoðer. ⁶ Bod. ƒerælpæ. ⁷ Cott. ƒoðð. ⁸ Cott. ƿƿoƿi. ⁹ Cott. ƒoða.

¹⁰ Cott. ƒoðð. ¹¹ Cott. ƒoðð. ¹² Cott. ƒoðer. ¹³ Cott. ƒoðer.

¹⁴ Cott. ealla. ¹⁵ Cott. ýmbfehð. ¹⁶ Cott. æƿýlm. ¹⁷ Cott. miƿlice.

¹⁸ Cott. ƒoðð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beƷitanne. Ac hit biƷ amernes mið ðam lænum Ʒoðum.¹ for-
 þam hit bið [ofbælne]² þærto. forþam ŷume menn penaf þ
 þæt rie ŷeo ŷeleŷte Ʒerælþ. þ mon rie ŷƷa peliƷ þ he naner
 þinƷer mapan ne þurfe. Ʒ pilniað³ hiopa popuþ æfter þæm.
 Sume men penaf þ þ rie þæt hehte Ʒoð.⁴ þ he rie hiƷ Ʒe-
 ferum hiƷ Ʒereŷena peopþort. Ʒ eallon mægene ðær tilaf.
 Sume penaf þ þ hehte Ʒoð⁵ rie on ðam hehtan anpealde. þa
 pilniað oðer tƷeƷa. oððe him ŷelfe ŷicŷian. oððe hi to ðara
 ŷicena fneonþcipe ƷeƷeoban. Sume teohhiaþ þ þ betƷt ŷƷ þæt
 mon ŷeo forernære. Ʒ riðmære. Ʒ hæbbe Ʒoðne⁶ hliƷan. tiliað
 ðonne þær æƷþer Ʒe on riðbe. Ʒe on Ʒerinne. Manege tellað þ
 to mærtum Ʒoðe⁷ Ʒ to mærtene Ʒerælþe þ mon rie riðle bliðe
 on ðiƷre anbearnþan liƷe. Ʒ ŷulƷa eallum hiƷ luŷtum. Sume
 ðonne ða ðe þaƷ pelan pilniað. hi hiƷ pilniað forþam ðæt hi
 polbon ðƷ mapan anpeals habban. þ he mihton⁸ þƷ ofƷorƷlicor
 þiƷra popuþ luŷta þƷucan. Ʒ eac þaƷ pelan. Manegæ riht þaƷa
 þe for ðƷ pilniaþ anpealde. ðe hie polbon ofmæte feoh⁹ Ʒe-
 Ʒaðerian. oððe eft þone hliƷan heopa naman hi pilniað þæt hi
 Ʒebnæðan :

§ III.[†] On ŷƷelcum. Ʒ on ofþum ŷƷelcum lænum. anb hƷeo-
 renþum¹⁰ peopþƷicupum ælceƷ menniƷceƷ moðer inƷeþanc biƷ
 Ʒerpenes mið þære ƷeopnfulneƷre anb mið þære tiolunƷa.¹¹
 penþ þonne þ hit hæbbe ŷum healiƷ Ʒoð¹² Ʒertrýneð. ðonne hit
 hæfþ Ʒerunnen¹³ þær folceƷ olecunƷa. Onð me ŷinç þ hit
 hæbbe Ʒeboht ŷume ŷiþe leaƷlice mæriþe. Sume tiliað mið
 miçelne ƷeopnfulneƷre piƷa. forþam þ hi ŷurþ þ mæƷe mært
 bearna beƷitan. Ʒ eac þƷnŷumlice libban. Ða ƷetƷeopan
 fneonð.¹⁴ þonne ic ŷecƷe ŷeol¹⁵ þæt ðeopƷeopðeƷte ðƷnƷ eallra
 þiƷra popuþ Ʒerælþa. þa ne riht ŷurþon¹⁶ to popuþ Ʒoðum to
 tellanne. ac to Ʒoðcunðum. forþam ŷeo leaƷe þƷnð hi na forþ
 ne þƷnƷþ. Ac ŷe Ʒoð þe hi ƷecƷnðelice ƷerƷeop to Ʒemazum.
 forþam ðe ælceƷ ofþer þinƷer on þiƷre popuþe mon pilnað,
 oððe forþam þe he mæƷ ðurþ þ to anpealde cuman. oððe to
 ŷumum popuþ luŷte. buton ðær ƷetƷeopan fneonðeƷ. þone mon
 luŷaþ hƷilum for luŷum Ʒ for tƷeopum. ðeah he him nanra

[†] Boet. lib. iii. proŷa 2.—In his igitur ceterisque, &c.

¹ Cott. Ʒoðum. ² Cott. of bælne. Bod. of bælpe. ³ Cott. pinnað.
⁴ Cott. Ʒoð. ⁵ Cott. Ʒoð. ⁶ Bod. heah be Ʒoðe. ⁷ Cott. Ʒoðe. ⁸ Cott.
 meahƷe. ⁹ Cott. riht. ¹⁰ Bod. hi peorenþum. ¹¹ Cott. tiolunƷa.
¹² Cott. Ʒoð. ¹³ Cott. Ʒenumen. ¹⁴ Cott. ƷetƷeopan fneonð. ¹⁵ Cott.
 rie. ¹⁶ Cott. ŷurþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more : and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame ; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money : or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people ; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine : for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust : except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oferpa læna¹ ne pene. ꝥ gecýnð zerehp ꝥ zelimp ða fpuenð to-
 zæðere mið untodæleðlice lufe. Ac mið ðurum populð ze-
 gælþum ꝥ mið ðir anbpearðan pelan mon pýncþ oþtor feonð
 ðonne fpeonð. Be þiran² ꝥ be manezum pýllecum mæg beon
 eallum monnum cup. ꝥ te ealle þa lichamlican zoz bið³ for-
 cuppan ðonne ðære raple cræftar. Ðræt pe penað ꝥ mon beo
 þý rcrængra⁴ pe he bið micel on hir lichoman. reo fægernef
 þonne ꝥ reo hpætnef þæf lichoman zeblyraf þone mon. ꝥ ariet.
 ꝥ rio hælu hine zedeþ lurtbærne. On eallum þurum licham-
 licum⁵ zergælgneffum men pecap anfealbe eadigneffe þæf pe
 him ðincþ. forþam pe æghpelc man rpa hpæt rpa he ofer ealle
 oþpe þing rpiþort lufar. ꝥ he teohhap⁶ ꝥ him rie betrt ꝥ þ biþ
 hir hehte zoz.⁷ þonne he ꝥ þonne beziten hæfþ þonne tihhap⁸
 he ꝥ he mæge beon riðe zergælg. Ne onface ic nauht ꝥ þa ze-
 gælpa ꝥ þeo eadignef rie þæt hehte zoz⁹ þiæf anbpearðan liæf.
 forþam ðe¹⁰ æghpalc mann tehhap¹¹ ꝥ þ ðing betrt rie ꝥ he
 rpiþort ofer oþru þing lufar. ꝥ þonne he tlohhap ꝥ he rie rpiþe
 zergælg. gif he ꝥ bezitan mæge. ꝥ he þonne rpiþort pillnað.
 Ðu ne iþ þe¹² nu zenoz openlice zeeopað papa leajena zergælpa
 anlicnef. ꝥ iþ þonne æhta. ꝥ peoþðrice. ꝥ anpealb. and zelp¹³
 ꝥ populðlurt. Be þam populðlurte Epicupur re uppita ræbe. þa
 he ýmbe ealle þar oðra zergælpa rmeabe. pe pe ær nemðon. þa
 ræbe he ꝥ re lurt rære ꝥ hehte zoz.¹⁴ forþam ealle þa oþru
 zoz. pe pe ær nemðon. oleccap þam Mobe ꝥ hit ret.¹⁵ re lurt
 ðonne ana olecþ þam lichoman anum rpiþort.

§ IV.¹⁶ Ac pe pillað nu zet rpprecan ýmbe manna zecýnð ꝥ
 ýmbe heopa tilunga. þa nu peah heopa Mob ꝥ heopa zecýnð
 rie abimmað. ꝥ hi rien on ꝥ oþbæle arigen to ýpele ꝥ þiðer
 healde. peah hi pilmað. þæf pe hi cunnon ꝥ mazon. þæf hehtan
 zober.¹⁶ Spa rpa oferþruncen man pat ꝥ he rceolbe to hir hure
 anb to hir ræfte. ꝥ ne mæg peah ðiðer apegian. rpa biþ eac
 þam Mobe ðonne hit bið ahefigað mið ðæm ymbhogum ðirre
 populðe. hit biþ mið ðam hpilum oferþrenceð ꝥ zebpeloz. to
 þam¹⁷ ꝥ hit ne mæg fullnýt apegian to zobe. Ne pýncþ peah

¹ Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

¹ Cott. leana. ² Cott. þir. ³ Cott. licumlican zoz bið. ⁴ Cott. rrcængra. ⁵ Cott. licumlicum. ⁶ Cott. tlohhað. ⁷ Cott. zoz. ⁸ Cott. tlohhað. ⁹ Cott. zoz. ¹⁰ Cott. þý. ¹¹ Cott. tlohhað. ¹² Cott. þ. ¹³ Cott. zelp. ¹⁴ Cott. zoz. ¹⁵ Bod. rerað. ¹⁶ Cott. zober. ¹⁷ Cott. zebpealb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapnigen þe þær¹ pilniap to begitanne ꝥ hi maran ne þurfon tilian. Ac penap ꝥ hi mægen eall² þær goð³ ȝeȝaderuan toȝæðere. þætte nan buton þære ȝe-
romnunga ne rie. nȝton þonne nan [oþer]⁴ goð⁵ ðonne eallra
ðara ðeoppȝrðerena ðinga ȝeȝaderunga to heora anpealbe. ꝥ
he naner ðmȝer buton þæm ne þurfe. Ac ꝥ nȝ nan man ꝥ te
rumer eacan ne þurfe buton Gode anum. Þe hæfþ on hȝ
agenum ȝenoh. ne ðearf he naner þmȝer buton þær þe he on
him ſelfum hæfð. Feht þu nu ꝥ þa ðyrrenbe⁶ penað ꝥ te ꝥ
ðmȝ rie ælcer þeoppȝrcipef betȝt ȝȝþe þæt te hi⁷ meðemæȝte
onȝiton maȝon. nefe nefe. ic pat ꝥ hit nȝ no to forȝeonne.
Ðu mæȝ ꝥ ȝel beon ꝥ te ælcer monner inȝeþanc þenþ ꝥ te
goð⁸ rie. ȝ ærteþi hȝȝap. ȝ pilniap to begitanne. nefe nȝ hit na
ȝel ꝥ iȝ ꝥ hehte goð.⁹ Þȝi nȝ nu anpealð to tellanne to
jumum ðara hehteana goða ðiȝer anðreapðan liȝer. Þræþer
þæt nu rie to talianne paclȝc ȝ unnȝt ꝥ te nȝtȝȝpȝort iȝ eallra
ðiȝra þopulð þmȝa ꝥ iȝ anpealð. hȝræþer nu goð¹⁰ hliȝa ȝ for-
mærnef rie¹¹ for nauht to tellenne. nefe nefe. Nȝ hit nan
cȝn¹² ꝥ mon ꝥ for nauht telle. forþam þe ælc mon þenþ ꝥ ꝥ
betȝt rie ꝥ he ſpȝort luȝap. Ðu ne ȝiton þe ꝥ nan neapnef.
ne nan earþopu. ne nan unpoetnef. ne nan ȝȝ. ne nan heȝȝnef.
nȝ nan ȝerælð. Þæt ðurfon¹³ þe nu ma ymbe ða ȝerælða
ſpȝecan. Ðu ne pat ælc man hȝæt þa beop. ȝ eac pat ꝥ þa¹⁴
beoð ꝥ hehte goð.¹⁵ ȝ ðeah ſecþ fulneah ælc mon on ſpȝe
lȝclum ðmȝum ða ſeleȝtan ȝerælpa. forþam he þenþ ꝥ he hie
þonne ealle hæbbe. ȝiȝ he hæfð ꝥ ꝥ he ðonne ſpȝort pilniap
to begitanne. Ðæt iȝ þonne ꝥ hi ſpȝort pilniap to begitanne.
pela. ȝ þeoppȝrcipe. ȝ riȝe. ȝ þiȝe þopulðe pulðop. ȝ ȝilp. ȝ
þopulð luȝt. Ðiȝer ealles hi pilniap. forþam ðe hi penap ꝥ hie
þurh þa þmȝ ſeȝlon begitan ꝥ him ne rie¹⁶ naner pillan pana.
naþer¹⁷ ne þeoppȝrcipef. ne anpealber. ne forþemærneſſe. ne
bliȝe. þær ealles hi pilniap. ȝ þel ðop ꝥ hi þær pilniað. ðeah hi
mȝclȝce¹⁸ hȝ pilniȝen. Be ðam ðmȝum mon mæȝ ſpeotole on-
ȝitan ꝥ ælc mon ðær pilniap ꝥ he mæȝe ꝥ hehte goð begitan
ðær hi hit ȝecnapan mihtan. oððe on riht ſecan cuðon. Ac hi
hit ne ſecað on ðone rihtȝtan¹⁹ þeȝ. hit nȝ on ðiȝe þopulðe.

¹ Bod. meapriende þær. ² Bod. him agen ealle. ³ Cott. goð. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. goð. ⁶ Bod. dyregian þe ⁷ Bod. þ. ⁸ Cott. goð. ⁹ Cott. goð. ¹⁰ Cott. goð. ¹¹ Bod. ſeo. ¹² Cott. hit cȝn ¹³ Bod. þurȝe. ¹⁴ Cott. hi. ¹⁵ Cott. goð. ¹⁶ Bod. ſeo. ¹⁷ Cott. naþer ¹⁸ Cott. mȝclȝce. ¹⁹ Bod. rihtȝtan.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.^t

ÐA se ƿiſdom þa ðiſ ſpell aſæð heſðe. þa ongan he eft ſinȝan 7 ðuſ cƿæþ. Ic ƿille nu mið ȝiððum ȝecȝþan hu ƿun-ðorlice Drihten ƿelt eallra ȝerceanra mið ðam bƿiðlum hiſ anƿealðeſ. 7 mið hƿilcere endebyrðneſſe he ȝertaſolaþ 7 ȝemetȝað ealle ȝerceanra. 7 hu he hi hæfð ȝeheaƿoraðe 7 ȝehæfte mið hiſ unanbinðenðlicum ƿacentum. ꝥ ælc ȝerceanft biþ heałb on locen ƿiþ hiſe ȝecȝnðe. þæſe ȝecȝnðe ðe heo to ȝerceanen ƿæſ. buzon monnum. 7 ſumum enȝlum. ða ƿeoſþaþ hƿilum of hiora ȝecȝnðe. Ðæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæfte ƿacentan hæbbe. 7 hiſe mæȝiſter ƿiðe lufȝe. and eac onð-ſæðe. ȝiſ hit æſne ȝebȝneþ ꝥ heo bloeſ onbiȝiȝð. heo ſoſȝit ſona hiſe niſan taman. 7 ȝemonð þæſ ƿiłban ȝeƿunan hiſe elðſana. onȝinð þonne ƿȝn 7 hiſe ƿacentan bƿecan. 7 abit æſeſt hiſe laðteop. and ſiððan æȝhræt ðæſ þe heo ȝeſon mæȝ. ȝe monna. ȝe neata. ſpa ðoþ eac ƿuðu ſuȝlaſ. ðeah hi beon ƿel atemeðe. ȝiſ hi on ðam ƿuða ƿeoſþaþ. hi ſoſſeoð heora laſe-oraſ 7 ƿuniaþ on heora ȝecȝnðe. þeah heora laſeoraſ him ðonne biððan þa ilcan mettaſ ðe hi æſ tame mið ȝeƿenebon. þonne ne ƿeccap hi þaſa metta. ȝiſ hi þæſ ƿuða benuȝon. Ac ſinç hiſ ƿȝnſumne ꝥ him ſe ƿeałb on cƿeſe. and hi ȝehiſan oſeſſa ſuȝela ſtemne. ſpa bið eac þam cƿeoſum ðe him ȝe-ȝnðe biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of ðune to þæſe eoſþan. ſſelce þu beȝan mæȝe. ſpa þu hiſe alaetſt. ſpa ſſinç he up. 7 ƿſiȝað ƿiþ hiſ ȝecȝnðeſ. ſpa ðeð eac ſeo ſunne. þeah heo oſeſ miðne ðæȝ onſiȝe 7 lute to þæſe eoſþan. eft heo ſeçþ hiſe ȝecȝnðe. 7 ſiȝiþ on þa ðæȝlan ƿeȝaſ ƿiþ hiſe upſȝnaſ. 7 ſpa hiſe uſoſ 7 uſoſ. oððe hio cȝmþ ſpa up ſpa hiſe ȝſemeſt ȝecȝnðe bið. ſpa ðeþ ælc ȝerceanft. ƿſiȝaþ ƿiþ hiſ ȝecȝnðeſ. 7 ȝeſaȝen biþ ȝiſ hit æſne to cuman mæȝ. Niſ nan ȝerceanft ȝerceanen þaſa þe ne ƿiłniȝe ꝥ hit ƿiðeſ cuman mæȝe þonan þe hit æſ com. ꝥ iſ to ƿæſte 7 to onſoſȝneſſe. ſeo ƿæſt iſ mið Gode. 7 þæt iſ God. Ac ælc ȝerceanft hƿeaſfað on hiſe ſełſſe ſpa ſpa hƿeol. 7 to þam heo ſpa hƿeaſfaþ ꝥ heo eft cume þæſ heo æſ ƿæſ. 7 heo ꝥ ilce ꝥ heo æſ ƿæſ. ðonecan þe heo utan behƿeſſeð ſe. ꝥ ꝥ hio æſ ƿæſ. 7 ðo ꝥ ꝥ heo æſ ðȝðe.

^t Boet. lib. iii. metrum 2.—Quantas rerum fleat habenas, &c.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.^a

§ I. ÐA je *ſi*ðom þe ðiſ leof aſunzen¹ hæfðe. Ða onzan he eft ſpellian 7 þuſ cƿæþ. Eala hƿæt ge eopſlican men.² þeah ge eop ſelfe nu ðon neatum gelice for eoppe ðýſſige. hƿæt ge þeah maƿon hƿæt hƿeƿo³ ongiƿan ſpelce eop mæte be eopnum ſum-ſceafte. ꝥ 11 God. þone roþan ſumman and þone roþan enðe ælcne geſælþæ ge ongiƿaþ ðeah ge hine fullice ne gecnapan.⁴ 7 ſƿa þeah ſio gecýnð eop tihð to þam anſiƿte. ac eop tihþ⁵ ſƿiþe manigfeald geþƿola of þam andſiƿte. Gefencað nu hƿæþer men mægen cuman to þam roþum geſælþum ðuþ þa⁶ andþearðan geſælþa. forþam ðe fullneah ealle men cƿeþaþ ꝥ je ſeo⁷ je geſælgoſta. je þe þaſ eopſlican geſelþa ealle⁸ hæfþ. hƿeþer nu micel feoh. oððe ƿeopſſcipe. oððe eall þeſ andþearða ƿela. mæge æniſne mon ðon ſƿa geſæline ꝥ he naner þinſer mapan ne þurfe.⁹ neſe neſe. ic ƿat ꝥ ꝥ hi ne mazon. Ðƿi nu hit þonne on þý ſƿiþe ſƿeotol ꝥ ðaſ andþearðan ƿoð¹⁰ ne ſint na þa roþan ƿoð.¹⁰ forþam ðe hi ne mazon ſellan ꝥ hi gehataþ. Ac licettaþ ꝥ hi ge lærtan ne mazon. þonne hi gehataþ þam þe hi luſian willaþ þa roþan geſælþa. 7 aleozaþ him þeah ma þonne hi him ge lærtan. forþam þe hi heora nabbap ma þonne hi heora habban. Gefenc ðu nu be ðe ſelfum. la Boetiur hƿæðer ðu æſſe ault unroƿ ƿæpe ða þa þu geſælgoſt ƿæpe.¹¹ oððe hƿæðer ðe æſſe æniſer willan ƿana ƿæpe ða ðu mæſtne ƿelan hæfðe. oððe hƿæþer ðim ƿopulð þa eall ƿæpe æfter ðinum willan. Ða andſƿopode Boetiur and cƿæð. Neſe la neſe. Næſ ic næſſe ƿit nane hƿile ſƿa emner modeſ. þæſ þe ic gemunan mæge. þæt ic eallunga ƿæpe onſopz. ꝥ ic ſƿa onſopz ƿæpe ꝥ ic nane geþnefeðneſſe næfðe. ne me næſſe ƿit ne licode eall ꝥ ic ƿiſſe.¹² ne me næſſe næſ ealles ſƿa ic ƿoðe. þeah ic hiſ miþe. Ða andſƿopode je *ſi*ðom 7 cƿæþ. Ðƿi næſe þu þonne zenoz eapm. 7 zenoz unhiþý.¹³ þeah þe þuhte ꝥ ðu ƿelz ƿæpe. ðonne þu oþer tƿeƿa. oððe hæfðe ꝥ þu nolðe. oððe næfðe ꝥ þu ƿoðe. Ða andſƿopode Boetiur 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ƿæðe.

^a Boet. lib. iii. proſa 3 — Vos quoque, O terrena, &c.

¹ Cott. aſunzen. ² Bod. hƿæ þæſ ƿeopſlican men. ³ Cott. hƿeƿu. ⁴ Cott. oncnapan. ⁵ Bod. teohð. ⁶ Cott. þaſ. ⁷ Cott. ſe. ⁸ Cott. ealla. ⁹ Cott. þýſ. ¹⁰ Cott. ƿoð. ¹¹ þa þu geſælgoſt ƿæpe, deest in MS. Bod. ¹² Cott. ƿiſſe. ¹³ Cott. unhyðig.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to do what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Da cræp þe ƿiſdom. Ðu ne biþ ælc mon zenog eapm þær ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cræp Boetiur. Ða cræp þe ƿiſdom. Liſ he þonne eapm bið. ne he þonne ne bið eadig. ƿop þý he ƿilnað þ he habbe þ he næfð. þý he ƿolde zenog habban. Ða cræð Boetiur. Ðæt iſ eall ƿop þ þu reȝt. Ða cræð þe ƿiſdom. Ðu ne hæfdeſt þu ðonne ða eapmfe.¹ þa þa þu ƿeleȝort ƿære. Ða andȝapode ic and cræp. Ic ƿat þ þu ƿop reȝt. þ ic hi hæfde. Ða cræp þe ƿiſdom. Ðu ne þincþ me þonne nu þ ealle þa ƿelan þiȝe miððaneapdeſ ne maȝon ȝebon ænne mon ƿeliȝne. ȝƿa ƿeliȝne þ he zenog habbe and no maȝan ne þurfe.² ȝ ȝƿa ƿeah hi hit ȝehataþ ælcum þara þe hi hæfð. Ða cræð ic. Niſ nan ðing³ ȝoppe þonne þ þu reȝt.

§ II^v Ða cræp þe ƿiſdom. Ac hƿi ne eapst þu ðonne hiȝ ȝe-
paſa. Ðu ne miht ðu ȝeȝeon ælce ðæg þ ða ȝtƿenȝnan nimaþ
þa ƿelan of⁴ þam unȝtƿenȝnum. Ðƿi biþ eller ælce ðæg ȝƿelc
ȝeoſunȝ. ȝ ȝƿelce ȝeſlitu. ȝ ȝemot. ȝ ðomaſ. buton þ ælc biſ
ðæg ȝeaplaceȝ ðe him on ȝenumen biþ. oððe eft oþȝeȝ ȝitȝaþ.
Ða andȝapode⁵ ic. ȝ cræp. ȝenoh ƿýhte þu ȝƿƿaȝt. ȝƿa hit iſ
ȝƿa þu reȝt Ða cræp he. For þiſum þingum beþeaȝ ælc mon
fultumeȝ to eacan him ȝelfum þ he mæȝe ȝehealðan hiȝ ƿelan.
Ða cræp ic. Ðƿa oðȝæcð þær. Ða cræp he. Liſ he nauht næfde
þær þe he onðreðe þ he ƿoſleoȝan þoȝte. þonne ne ðoȝte he
na maȝan fultumeȝ þonne hiȝ ȝelfeȝ. Ða cræp ic. Soþ þu reȝt
Ða onȝac þe ƿiſdom ȝaplice. ȝ cræp. Eala þ me þincþ ƿiþeȝ-
ƿeaꝛð þing ælceȝ monneȝ ȝeƿunan ȝ ælceȝ monneȝ ƿillan þ⁶ ic
nu reȝȝan ƿille. þ iſ. þætte þonan ðe hi teohhiaþ þ hi ȝcylan
eadigȝan ƿeoȝþan. þ hi ƿeoȝþaþ ðonan eapmpan ȝ eapȝian.⁷
ƿonðam ȝiſ hi lýtler hƿæt habbaþ. þonne beþurfon hi þ hi
oleccan þam æfter ƿriþe þe æniȝne ƿuhte maȝe habbað. ȝam
hi þýrfon. ȝam hi ne þurfon. hi ƿillaþ ƿeah. Ðƿær iſ ðonne ȝeo
ȝemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ heo
mæȝe aðriſan þa eopmþo⁸ ƿƿam þam ƿeleȝum eallunȝa. ȝƿa he
maȝe hæfþ. ȝƿa he ma monna⁹ oleccan ȝeal. Ðƿæpeȝ þa ƿelȝan
nu næfpe ne hiȝȝiȝe.¹⁰ ne ne þýrȝte. ne ne cale.¹¹ ic ƿene
ƿeah þ þu ƿille nu cƿeþan þ þa ƿelȝan habban mið hƿam hi
mæȝen þæt eall ȝebetan. Ac ƿeah þu nu ȝƿa cƿeþe. hit ne
maȝon þa ƿelan eallunȝa ȝebetan. ƿeah hi ȝume hƿile mæȝen.

^v Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

¹ Cott. ȝumpe. ² Cott. þýrfe ³ Cott. þapa. ⁴ Cott. on. ⁵ Cott. andȝapde. ⁶ Cott. þe. ⁷ Bod. eaphpan. ⁸ Cott. ȝumþa. ⁹ Bod. maȝan. ¹⁰ Cott. hiȝȝe. ¹¹ Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan¹ ꝥ mon ælce ðæg panap. forþam þe ſeo menniſce wæðl. þe næfre gefylleð ne biþ. wilnaþ ælce ðæg hwæt hweþ þiſer² worulð pelan. æghwær ge wægler. ge meceſ. ge ðwyncer. ge manegra þinga to eacan þam. forþam niþ nan mon gwa peliþ. ꝥ he mapan ne þýrfe. Ac ſeo gyt unſ ne canno³ gemet. ne næfre ne biþ gehealben on þære niðþearfe. ac wilnaþ ſimle mapan þonne he þurfe. Ic nat hwil⁴ ge fulcruþiaþ þam hweorðendan pelan. nu hi ne mahton eowre wæðle eow fram abon. Ac ge ecaþ eowre eorðe⁵ mið þam þe hi eow to cumað .

§ III.^w Ða ſe Wiſdom þa þiſ ſpell aſæð hæfðe. þa ongan he eft giððian.⁶ ⁊ þur ſingende cwæþ. Hwælc fremu byþ þam welgan gytſere ꝥ he geſaðerige ungerum þiſra welena ⁊ ælceſ gimcynnere genog beſihte. ⁊ þeah he eorice hiſ land mið ðwrenð ſula. ⁊ þeah eall þeſ miððaneard ſie hiſ anwealde underþeodeð. ne læt he hiſ nanrucht of þiſ miððaneardbe mið him mare þonne he brohte hider .

CAPUT XXVII.^z

§ I. TƿA⁷ ðing mæg ſe weorþſcipe ⁊ ſe anweald geðon. gif he becymþ to þam ðwýrgan. he mæg hine geðon weorþne. ⁊ anþwýrn eowrum ðwýrgan. Ac þonecan⁸ þe he þone anweald forlæt. oððe ſe anweald hine. þonne ne biþ he nauþer þam ðwýrgan ne weorþ. ne anþwýrne. Hwæþer nu ſe anweald hæbbe þone weap⁹. ꝥ he aſtſicige⁹ unweap. ⁊ aſwýrcwale¹⁰ of ſicra manna wode. ⁊ plantige ðær cwætaſ on. Ic wot þeah ꝥ ſe eowþlica anweald næfre ne wæpþ þa cwætaſ. ac liþ and gadræp unweap. ⁊ ðonne hi geſaðrað hæfþ.¹¹ þonne eowap¹² he hi naller ne hild. forþam þara ſicra manna unweap manige men geſeow. forþam þe hi manige cunnon. and manige him mið beoð. forþam þe ſimle weorþiaþ ýmbe þone anweald. ⁊ hine eac forſeow. ðonne þe geſeowð ꝥ he cýmð to ðam wýrnerſtan. ⁊ to þam þe uſ unweorþorte bioþ. for þam þingum wæg gwo ꝥ ſe wýra Latulur hine gebealg. ⁊ gwa ungefræglice forcwæð Nonum ðone ſican. for-

^w Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

^z Boet. lib. iii. proſa 4.—Sed dignitates honorabilem, &c.

¹ Cott. ycan. ² Cott. hwæþ hweþ þýrſer ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. wæðle. ⁶ Cott. giððigan. ⁷ Cott. tu. ⁸ Bod. þanecan.

⁹ Bod. aſtſice cige. ¹⁰ Bod. wýrcwale. ¹¹ ac liþ and gadræp unweap ⁊ þonne hi geſaðrað hæfð, deest in MS. Bod. ¹² Bod. and þonne eowap.

remedy it, though they somewhere may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on zenenedum fcriðþræne. micel riðo mið Romparum wæs þ þær nane oðre on ne gettan.¹ buton þa peorþertan. Ða forweah ge Latulur hine for þi he þær on sittan sceolde. forþam he hine rihte riþe ungerceað-
 riþne 7 riþe ungemetwærtne. Ða ongan ge Latulur him ri-
 gettan on. ge Latulur wæs heretoga on Rome. riþe gerceaðriþ
 man. ne forwape he no þone oðerne gwa riþe. gif he nan rice
 ne nænne anweald næfde :

§ II. v. Ðweþen þu nu mæge ongitan hu micelne unweorþwice
 ge anweald² brengiþ þam unmedeman. gif he hine undefergþ. for-
 þam ælces monnes yfel biþ ðy openre. gif he anweald hæfþ. Ac
 gezege me nu. ic awize þe þu Boetlur. hwi þu gwa manigweald
 yfel hæfdest 7 gwa micel unweartne on þam rice þa hwile þe ðu
 hit hæfdest. oððe forhwil þu hit eft winum unwillan³ forlete.
 Ðu ne wirt þu þ hit næf for nanum oðrum þingum. buton
 forþam ðe ðu noldest on eallum ðingum beon gewearde wæs
 unrihtwigan cýninges⁴ willan Ðeodwices. forþam þe þu hine on-
 zeate on eallum þingum unweorþne wæs anwealdes. riþe sceam-
 learne 7 ungewearne.⁵ buton ælcum godum⁶ weape. forþam þe
 ne magon nauht eafe secgan þ þa yfelan sien gode.⁷ weah hi
 anweald habban. Ne wirt þu weah na awirpen from Ðeodwice.
 ne he ðe na ne forwape. gif ðe licode hw dýrig 7 hw unrihtwigan
 gwa wel gwa hw dýregum deorlingum dýde. Líf þu nu gewape
 gumne riþe riþne man. þe hæfde riþe gode⁸ oferhyða. and
 wære weah riþe earm 7 riþe ungewearl. hwæþen ðu woldest
 cweþan þ he wære unwýrde anwealdes 7 weorþwices. Ða and-
 gworode Boetlur 7 cwæþ. Nege la nege. gif ic hine gwealde
 gemete.⁹ ne cwæþ ic næfre þ he sie unweorþe anwealdes 7
 weorþwices. Ac ælces me winþ þ he sie wýrde þe on rihte
 worulde is. Ða cwæþ ge Wifdom. Ælc cwæst hæfþ hw win-
 domgife. 7 þa gife 7 þone¹⁰ weorþwice þe he hæfþ. he forwifþ
 riþe hwæ ælcum wapa¹¹ ðe hine lufað. gwa gwa Wifdom is ge
 hehsta cwæst. 7 ge¹² hæfþ on him weorþe oðre cwæstas. wapa
 is an weorþwice. oðer metung.¹³ þwilde is ellen. weorþe riht-

^v Boet lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

¹ Cott. for þam hit wæs þa riþe micel riðo mið Romparum þ þær nane oðre an ne wæton. ² Bod. ar. ³ Cott. unwillum. ⁴ Bod. wines. ⁵ Bod. ungewearne. ⁶ Cott. godum. ⁷ Cott. gode. ⁸ Cott. goda. ⁹ Cott. mette. ¹⁰ Bod. þar ge þone. ¹¹ Cott. þæme þe. ¹² Cott. he. ¹³ Cott. gemetung.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

ƿurmes. Se ƿurðom geðeð hiȝ lufienðas ƿire. ⁊ ƿære.¹ ⁊ gemet-
færte. ⁊ geþýlðige. ⁊ rihtƿire. ⁊ ælces goðes² þearas he gefýllþ
ðone ðe hine lufað. ꝥ ne maƿon ðon þa þe þone anpealð habbaþ
þurfe ƿoruldre. ne maƿon hi nænne cræft forƿitan þam þe hi³
lufað of hiora pelan. ƿif hi hine on heora gecýnðe nabbað. Be
þam iȝ ƿriþe ƿreotol ꝥ þa ƿican on ðam ƿoruldþelan nabbaþ
nænne runðor cræft. Ac him biþ re pela utane cumen. ⁊ he
ne mæg utane nauht agnes habban. Geþenc nu hƿæþer ænig
mon beo aþý⁴ unpeorþra þe hine manige men forƿioþ.⁵ ƿif
þonne ænig mon aþý unpeorþra biþ. þonne biþ ælc ðýri man
þe⁶ unpeorþra. þe he mape ƿice hæfþ ælcum ƿurum men. Be
þam iȝ zenog ƿreotol. ꝥ re anpealð ⁊ re pela ne mæg hiȝ
pealbenð⁷ gebon no þý peorþron.⁸ Ac he hine geðeð þý unpe-
orþran⁹ þe he him tocýmþ. ƿif he ær ne ðohte. ƿra biþ eac re
pela ⁊ re anpealð þý ƿurra. ƿif re ne ðeah þe hine ah. ægþer
hiora biþ ðý forcuþra ƿif hi hi gemetaþ :

§ III.² Ac ic þe mæg eape gereccan be rumepe biȝne. ꝥ ƿu
miht zenog ƿreotole onƿiton ꝥ þiȝ andþearðe liȝ iȝ ƿriþe anlic
reade. ⁊ on þære reade nan mon¹⁰ ne mæg beƿitan þa foran
geƿælpa. Ðu ƿenȝt þu nu. ƿif hƿelc ƿriþe ƿice mon ƿýrþ aþurfen
of hiȝ earðe. oþþe on hiȝ hlaforðes æpenðe færþ. cymþ ðonne
on ælþeoðig folc. þær þær hine nan man ne can. ne he nænne¹¹
mon. ne forþum ꝥ geðeoðe ne can. ƿenȝt ðu mæge hiȝ¹² ƿice
hine þær on lanðe ƿýrþne gebon. Ac ic ƿat ꝥ he ne mæg. Liȝ
þonne re peorþrcipe þam pelan gecýnðe ƿære. ⁊ hiȝ azen ƿære.
oþþe eft re pela þær pelegan azen ƿære. þonne ne mihte he hine
na¹³ forlætan. ƿære re man on ƿelcum lanðe ƿelce he ƿære
þe he ahte. þonne ƿære hiȝ pela and hiȝ peorþrcipe mid him.
Ac forþam þe re pela ⁊ re anpealð hiȝ azene ne beoþ. for þý
hi hine forlætað¹⁴ ⁊ forþý þe hi nan gecýnðelic goð¹⁵ on him
relfum nabbaþ. for ðý hi loſiaþ ƿra ƿra reade. oþþe rmecc. þeah
re leaȝa pena and rio ƿæbelre þara ðýrigena monna tiohhie ꝥ
re anpealð rie¹⁶ ꝥ hehte goð.¹⁷ Ac hit biþ eall oþer. þonne þa
ƿican beoþ oþer trega. oþþe on ælþeoðe.¹⁸ oððe on hiora

* Boet. lib. iii prosa 4.—Atque ut agnoscas veram, &c.

¹ Bod. peorþe. ² Cott. goðes. ³ Bod hme. ⁴ Cott. aþe. ⁵ Bod.
forþron. ⁶ Cott. ðýrig mon þý. ⁷ Bod. anpealð ⁸ Cott. peorþran.
⁹ Bod. ƿýrþan. ¹⁰ Cott. forþæm on þæm nan mon. ¹¹ Bod. ne ænne.
¹² Cott. hiȝ pela ⁊ hiȝ. ¹³ Cott. no. ¹⁴ Bod. forlætan. ¹⁵ Cott.
goð. ¹⁶ Cott. ⁊ re pela rie. ¹⁷ Cott. goð. ¹⁸ Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

āzenpe gecyðþe¹ mið ȝerċeadriȝum monnum. þonne biȝ æȝþer ȝe þam riȝan. ȝe þam ælþeodeȝan hiȝ pela ȝor nauht. riððan hi onȝitaȝ ꝥ hi næron ȝor nanum cræfte ȝecopenene.² buton ȝor ðȝreȝer folcer hepinge. Ac þær hi æniȝe riht æȝner oððe ȝe-cȝnðeliceȝ ȝodeȝ an³ heora anpealðe hæfðon. þonne hæfðen hi ꝥ mið him. þeah he þæt riȝe ȝorleten. ne ȝorleton hi no ꝥ ȝe-cȝnðelice ȝoð.⁴ Ac riȝle him ȝoððe ꝥ ȝȝlȝean ȝ hi riȝle peoȝþe ȝeðon. þæron hi on riȝelcum lanðe riȝelce hi þæron :

§ IV.^a Nu þu miht onȝitan ꝥ ȝe pela ȝ ȝe anpealð nænne mon ne maȝan on ellenðe peoȝþne ȝeðon. ic þat þeah þu pene þæt hi on heora āzenpe cȝþþe ealne ȝeȝ mæȝen. Ac þeah þu hiȝ pene. ic þat ꝥ hi ne maȝon. Ðit þær ȝeo⁵ ȝeonð ealle Romana meariȝe ꝥ heȝetoȝan. ȝ ðomeȝar. ȝ þa maȝmhȝȝðar. ðe ꝥ ȝeoh heolðon. þe mon ðam ȝerðmonnum on ȝearne ȝellan ȝceolðe. and ða riȝerȝan⁶ riȝan hæfðon mæȝtne peoȝþȝcipe. Nu þonne oþer tȝeȝa oððe þara nan niȝ. oþþe hi nanne peoȝþȝcipe nabbar. ȝiȝ hiȝa æniȝ iȝ. Ðra hiȝ biȝ be ælcum þara riȝȝa þe āzen ȝoð⁷ ȝ gecȝnðelic nabbar on him ȝelfum. oþþe hȝile hiȝ biȝ to tælenne. oþþe hȝile hiȝ biȝ to heȝiȝanne. Ac hȝæt riȝnȝ þe þonne on þam pelan ȝ on þæm anpealðe riȝȝumer oððe niȝȝriȝþeȝ. nu hi naner ðiȝȝer ȝenoz nabbar. ne hi nauht æȝner ȝodeȝ⁸ nabbar. ne nauht þuȝþuȝniendȝ heora pealðenðum ȝellan na maȝon :

CAPUT XXVIII.^b

ÐA ȝe ȝiȝðom þa riȝ riȝell āȝæð hæfðe. þa onȝan he eȝt ȝiððiȝan⁹ ȝ þuȝ cræȝ. Ðeah nu ȝe unrihtȝiȝa cȝȝȝȝ Neȝon hine ȝeȝȝȝȝte mið eallum þam pliteȝertum þæðum. ȝ mið ælceȝ cȝȝȝer ȝimnum ȝeȝlenȝðe. hu ne þær he þeah ælcum riȝum laȝ ȝ unpeoȝþ. ȝ ælceȝ unþeapeȝ ȝ riȝenlurȝer full. Ðȝæt he þeah peoȝþoðe hiȝ ðeoȝliȝȝar mið miȝlum pelum. Ac hȝæt þær him þȝ bet. Ðȝelc ȝerċeadriȝ mon mihte cȝeȝan þæt he āȝȝ peoȝþȝa þæȝe þeah he hine peoȝþoðe :

^a Boet. lib. iii. prosa 4.—Sed hoc apud exterarum nationes, &c.

^b Boet. lib. iii. metrum 4.—Quamvis se Tyrrio superbus ostro, &c.

¹ Cott. cȝðþe. ² Cott. ȝecopenne. ³ Cott. ȝoðer on. ⁴ Cott. ȝoðð. ⁵ Cott. ȝio. ⁶ Bod. ȝerȝan. ⁷ Cott. ȝoðð. ⁸ Cott. ȝoðer. ⁹ Cott. ȝieððian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^c

§ I. ÐA ge ƿiſdom þa hiſ leoþ arungen hæfde. Ða ongan he eft ſpellhƿan¹ 7 þuſ cƿæþ. Ðræper þu nu ſene ꝥ þær cýninges geſerþæden. 7 ge þela. 7 ge anpealb. þe he gif hiſ beorþlungum. mæge ænigne mon gebon þeligne oððe þealþenðne. Ða andſƿoreþe ic 7 cƿæþ. forþri ne maƿon hi : . Ðræt iſ on ðiſſe andþearþan liſe þýnſumpe 7 beþene ðonne þær cýninges folgaþ. 7 hiſ neapeſt. 7 riððan þela 7 anpealb : . Ða andſƿoreþe ge ƿiſdom and cƿæð. Sege me nu. hƿæper þu æſſe gehýrþert ꝥ he anſum þara. þe ær uſ ƿæne. eallunga þurþþunode. oððe² þenſt ðu hƿæper hine ænig þara ealne þeƿ habban mæge þe hine nu hæfð. Ðu ne þaſt ðu ꝥ te ealle bec riht fulle³ þara biſna þara monna þe ær uſ ƿærian. and ælc mon þat þara ðe nu leofoþ ꝥ manegum cýninge onhþearf ge anpealb 7 ge þela. oð þæt⁴ he eft þearþ þæbla. Eala ea iſ ꝥ þonne forþeorþfullic þela þe nauþer ne mæg ne hine geſne gehealþan. ne hiſ hlaforþ. to ðon ꝥ he ne þurpe⁵ mapan fultumer. oððe hi beoþ bezen forþealþen. Ðu ne iſ ꝥ þeah ge eorpe hehſte geſælþ þara cýninga anpealb. 7 þeah gif þam cýninge æniges ƿillan þana biþ. þonne lýtlaþ ꝥ hiſ anpealb. 7 ecþ hiſ eamþa. for þý biþ rihtle ða eorpe geſælþa on ſumum þingum ungerælþa.⁶ Ðræt þa cýningaþ. þeah hi manegra⁷ ðeoba⁸ þealþan.⁹ ne þealþaþ hi þeah eallra þara þe hi þealþan ƿolþon. Ac beoþ forþam riþe¹⁰ earme on heora Mode. forþý hi nabbaþ ſume þara þe hi habban ƿolþon. forþam ic þat ꝥ ge cýning þe giteþe biþ. ꝥ he hæfþ mapan¹¹ eamþe þonne anpealb. forþam cƿæþ geo ſum cýning þe unrihtlice ſenſ to riht. Eala hƿæt ꝥ bið geſælþ mon ðe him ealneþeƿ ne hantað nacoð ſpeorð ofer þam heafde be rihtlan þræþe. ſpa ſpa me¹² rihtle gite¹³ ðe. Ðu riht þe nu hu þe ge þela 7 ge anpealb hiege. nu hý næſſe ne biþ butan ege. 7 earþorum. 7 forþum. Ðræt þu þaſt þæt ælc cýning ƿolþe beon¹⁴ butan ðiſum. 7 habban ðeah anpealb gif he rihtle.

^c Boet lib. iiii. proſa 5.—An vero regna Regumque, &c.

¹ Cott. ſpellian.

² Cott. fulla.

³ Bod oðþe þ.

⁴ Cott. þýpfe.

⁵ Cott. unſælþa.

⁶ Cott. mænig ſep.

⁷ Cott. þeoba.

⁸ Cott. þealþen.

⁹ Bod ſpa.

¹⁰ Cott. mapon.

¹¹ Bod. næ.

¹² Cott. gite rihtle.

¹³ Cott. bion.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæt þæt he ne mæg. Ðý ic punðrige. forþþi hi gilpan
 fælcere anweald. Ðreþer ðe nu ðince þæt ge man micelne anweald
 hæbbe 7 ge riþe geſæliz. þe riþle riþnað ðær ðe he beſitan ne
 mæg. oððe wenre ðu þæt ge reo¹ riþe geſæliz. þe riþle mid
 micelum² perebe færr. oððe eft ge þe ærþer onðræt. ge ðone
 ðe hine onðræt. ge ðone þe hine na³ ne onðræt. Ðreþer þe
 nu riþce þæt ge mon micelne anweald hæbbe. ðe him riþum
 riþce þæt he nænne næbbe. gpa gpa nu manegum men riþce þæt he
 nænne næbbe buton he hæbbe manigne man þe him here.⁴
 Ðræt wille þe nu mare⁵ riþecan be þam cýninge 7 be his fol-
 gerum. buton⁶ þæt ælc geſceadþir man mæg riþan þæt hi beoþ full
 earme 7 full unmihtige. Ðu magan þa cýningas ofriþcan oððe
 forhelan hiopa⁷ unmihte. þonne hi ne magan⁸ nænne weorþ-
 riþe forþþingian buton heora þegna fultume:.

§ II.^d Ðræt wille þe nu elles recgan be ðam⁹ ðegnum. buton
 þæt þæt þær oft gebyrreþ þæt hi weorþaþ beſeafobe ælcne are. ge
 furþum þær weore. fram heora¹⁰ learan¹¹ cýninge. Ðræt þe
 riþon þæt ge unrihtiga cýning Nepon wolde hatan his azenne
 mægriþe. 7 his forſerfæþe acellan. þær nama wæs Seneca.
 ge wæs uðrita. Ða he ða onfunde þæt he deað beon ſceolde. Ða
 beað he ealle¹² his æhta riþ his weore. þa wolde ge cýning wæs
 onfon. ne him his weore geunnan. Ða he þa þæt ongeat. þa ge-
 ceaf he him þone deað þæt him¹³ mon oflete bloþe on þam¹⁴
 earme. 7 þa ðýde mon gpa. Ðræt þe eac geherdon þæt Papirianus
 wæs Antonius ðam Kære ealra his deorunga¹⁵ beforðort.
 7 ealles his folce mæſtne anweald¹⁶ hæfde. Ac he hine het ge-
 bindan and riððan oflean. Ðræt ealle men riþon þæt ge Seneca
 wæs Nepon. 7 Papirianus Antonie þa weorþetan. 7 þa leo-
 feretan. 7 mæſtne anweald¹⁷ hæfdon. ge on hiopa hirebe. ge
 buton. 7 deað buton ælcne riþle purdon forðone. Ðræt hi
 riþodon bezen eallon mægene¹⁸ þæt þa hlaforðas naman gpa
 hræt gpa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 beſitan. forþam þara cýninga wælhweorþe wæs to þam hearð
 þæt heora²⁰ eafmetto ne mihton nauht forſtanðan. ne hupu

^d Boet. lib. iii. proſa 5.—Nam quid ego de Regum familiaribus, &c.

¹ Cott. riþe. ² Cott. micle. ³ Cott. no. ⁴ Bod. here. ⁵ Cott. ma nu. ⁶ Cott. butan. ⁷ Cott. heora. ⁸ Cott. magon. ⁹ Cott. þam. ¹⁰ Cott. fram hiopa. ¹¹ Bod. leoran. ¹² Cott. ealla. ¹³ Cott. hine. ¹⁴ Cott. þam. ¹⁵ Cott. ðýþinga. ¹⁶ Cott. mæſtu anweald. ¹⁷ Cott. anweald. ¹⁸ eallon mægene, desunt in MS. Cott. ¹⁹ Cott. mihten. ²⁰ Cott. hiopa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the king has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýðon swa hræper swa hy¹ dýðon. ne dohte him ða napper ðeah hi sceolbon þæt feorh alætan. forþan² ge þe hir ær tide ne tiolaþ. ðonne biþ hir on tid untlað.³ Ðu licap ðe nu ge anpealb⁴ 7 ge pela. nu ðu gehýneþ hæfð þæt hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oppe hræt forhtoþ heo menigra þara fneonda þam deorlingum⁸ þara cýninga. oððe hræt fortent heo ængum men. forþam⁹ ða fneon cuman mid ðam¹⁰ pelan. 7 eft mid þam pelan gewitað. buton swiþe feara. Ac þa fnyrd¹¹ þe hine ær for þam¹² pelan lufiaþ. þa gewitaþ eft mid þam pelan. 7 weorþaþ ðonne to feondum. buton þa fearan þe hine ær for lufum¹³ 7 for treowum lufeon þa hine wolbon ðeah lufien þeah he earm fære. þa him puniaþ. Ðwelc is wýrga wol oððe ængum men mape ðaru þonne he hæbbe on his geferrædenne and on his neperfe feond on fneonder anlicnesse :-

§ III.^c Ða ge fýrbom swiþe afeht¹⁴ hæfðe. þa ongan he eft ringan 7 swiþe cræþ. Ðe þe wille fullice anpealb azan. he sceal tilian ærfe þæt he hæbbe anpealb his agenes moðes. 7 ne nie to ungewenlice unberþeod his unfeorþum. 7 afo of his Mode ungewenlice ýmbhogan. forlæte þa gefunga his eorþa. Ðeah he nu wicize ofer eallne middan gearð. from earþearþum oð ferþearþone. from Inðeum. þæt is ge fereft ende swiþe middanearðes. of þæt iland þe ge hatað Thýle. þæt is on þam norþweste ende ðisses middanearðes. þær ne biþ napper ne on sumera niht. ne on wintra dæg. þeah he nu þæs ealles wealde. næfþ he no þe maran anpealb. gif he his ingewancef anpealb næfþ. and gif he hine ne wærenaf swiþe þa unfeorþa þe ge ær ýmbræcon :-

CAPUT XXX.^f

§ I. ÐA ge fýrbom þa þas fitte arungen hæfðe. þa ongan he eft reczan swiþe 7 cræþ. Is þæt ungewenlic wuldor ðisse weorðes 7 swiþe leaþ. be þam¹⁵ wæs ge¹⁶ ringende sum sceop. ða he

^c Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

^f Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

¹ Cott. hi. ² Cott. forþam ³ Bod. unloð. ⁴ Cott. anpealb. ⁵ Cott. mon. ⁶ Cott. napper ne. ⁷ Cott. butan. ⁸ Cott. deorlingum. ⁹ Cott. forþon. ¹⁰ Cott. þam. ¹¹ Cott. fneon. ¹² Cott. þam. ¹³ Bod. luum. ¹⁴ Cott. afeht. ¹⁵ Cott. þam. ¹⁶ Cott. gio.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forþreah þiſ anpearðe lif. he cræþ.¹ Eala pulþor² þiſſe worulðe.
 ea. forþþr³ ðe hatan⁴ ðýrge men mið leaſne ſtemne pulþor. nu
 þu nane eart.⁵ forþam⁶ þe ma manna hæſþ micelne gylp.⁷
 micelne⁸ pulþor. 7 micelne weorþſcipe. for ðýrger folceſ penan.
 þonne he hæbbe for hiſ geþýrhtum. Ac geſege⁹ me nu hſæt
 ungetryenlicne ſie þonne þ. oððe forþþr¹⁰ hi ne¹¹ maȝan heora¹²
 ma ȝeamȝan ðonne fægman.¹³ ðonne hi geheoraþ þ him man
 on liþ. Deah mon nu hſone ȝobra¹⁴ mið rihte heſige. ne ſceal
 he na ðe ſapor¹⁵ to ungeteclice fægman þæſ folceſ worða. Ac
 þæſ he ſceal fægman.¹⁶ þ hi him ȝoð on ȝecȝap. Deah he nu
 þæſ fægniȝe þ hi hiſ naman bræðan. ne biþ he no þe ſapor¹⁷
 ſpa brað ſpa¹⁸ he teohȝap.¹⁹ forþæm hi hine ne maȝon to-
 bræðan ȝeond ealle eorþan. þeah hi on ſumum lanðe mæȝen.
 forþam þeah he ȝeo²⁰ anum gehepeð. ðonne biþ he oþrum
 unhepeð. þeah he on ðam lanðe ȝeo mæpe. ðonne biþ he on
 oþrum unmæpe.²¹ forþæm iſ ðæſ folceſ hliȝa ælcum men for
 nauht to habbenne. forþæm hiȝ²² to ælcum men²³ ne cýmþ
 be hiſ ȝeþýrhtum. ne hupu nanum ealne weȝ ne puniaþ.²⁴
 Lefenc nu æpeſt be ðam ȝebýrðum. ȝiſ hpa þæſ gylp.²⁵ hu
 iðel 7 hu unnýt ȝe gylp²⁶ biþ. forþam ðe ælc mon pat þ ealle
 men of anum fæðer comon 7 of anre meder. Oððe eft be
 ðæſ folceſ hliȝan 7 be heora heſinge.²⁷ ic nat²⁸ hſæt þe ðæſ
 fægman.²⁹ ðeah ða nu ſoſemæpe reon.³⁰ ðe folcſce men
 heſiȝað. ðeah beoþ³¹ þa ſoſemæppan³² 7 rihtlicpan to he-
 riȝenne. þa ðe beoþ³³ mið cræftum ȝeþýrþoðe.³⁴ forþam³⁵ ðe
 nan mon ne biþ mið rihte for oþreȝ ȝoðe. ne for hiſ cræftum
 no ðý mæppa ne no ðý gehepeðra³⁶ ȝiſ he hine ſelf næſþ :
 Dræper ðu nu beo aþý fægenna for oþreȝ manneȝ fægene. biþ
 men ful lýtle þy bet þeah he ȝoðne fæðer hæbbe. ȝiſ he ſelf
 to nauhte ne mæȝ. forþam ic læpe þ ðu fægenniȝe oþenna
 manna ȝoðeȝ³⁷ 7 heora æpelo to þon ſiþe þ ðu ne tiliȝe ðe

¹ Cott. þa cræð he.² Cott. pulþur³ Cott. forþþý.⁴ Cott.

hatan

⁵ Cott. nan neap.⁶ Cott. forþæm.⁷ Cott. gylp.⁸ Cott.

micel.

⁹ Cott. ſege.¹⁰ Cott. forþþý.¹¹ Bod. hine.

Cott. hi.

¹² Cott. hioþa.¹³ Cott. fægman.¹⁴ Cott. ȝoðþa.¹⁵ Cott. no þý

hſæþor.

¹⁶ Cott. fægman.¹⁷ Cott. þý hſæþor.¹⁸ ſpa, deest in

MS. Cott.

¹⁹ Cott. tihhað.²⁰ Cott. ſie.²¹ Bod. læſſe.²² Bod.

hi. Cott. he.

²³ men, deest in MS. Cott.²⁴ Cott. punað.²⁵ Bod.

ȝelpð.

²⁶ Cott. gylp.²⁷ Bod. heſige.²⁸ Bod. pat.²⁹ Bod.

fægnað.

³⁰ Cott. ſien.³¹ Cott. bioð.³² Bod. ſoſemæpan.³³ Cott.

bioð.

³⁴ Cott. ȝeþýrþoðe.³⁵ Cott. forþæm.³⁶ Cott. hepeðra.³⁷ Cott. ȝoðeȝ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

reſum agnes. forþam¹ ðe ælces monnes goð² 7 hiſ æþelo biop
ma on ðam Mobe. ðonne on þam³ flærce. Ðæt an ic pat þeah
goðer⁴ on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he peopþe⁵
ſýſra ðonne hiſ elþan wæron. 7 forþam hiſaþ ealle⁶ mægne
ꝥ he wolde þara betſtena ſumer ðeaper 7 hiſ cwearþa ſeron :⁷

§ II.⁸ Ða ſe ſiſdom ða ðiſ ſpell aſeht⁸ hæfde. Ða ongan he
ſiſgan ýmbe ꝥ ilce 7 cwearþ. Ðæt ealle men hæfðon gelicne
ſiſman. forþam hi ealle coman of anum fæder 7 of anre
meder. ealle hi beoþ ȝit gelice acennebe. niſ ꝥ nan punðor.
forþam ðe an God iſ fæder eallra ȝerſeafta. forþam he hi
ealle ȝerſeop 7 eallra ſelt. Ðe ſelf þære ſiſnan leoht. 7 ðam
monar. 7 ealle tungla ȝeret. Ðe ȝerſeop men on eorþan. ȝe-
ȝaderode ða ſaula 7 ðone lichoman mið hiſ þam anſealde. 7
ealle menn ȝerſeop emn æþele on ðære ſiſman ȝecýnðe. Ðæt
ofermodiȝe ȝe ðonne ofer oþre men for eorþum ȝebýrðum
buton anſeolice. nu ȝe nanne ne mazon metan unæþelne. ac
ealle ſint emn æðele. ȝiſ ȝe willað þone ſiſman ſceart ȝe-
þencan. 7 ðone ſcippenð. 7 ſiþþan eoper⁹ ælces acenneðneſſe.
Ac þa ſýht æþelo bið on þam Mobe. næſ on þam flærce. ſwa
ſwa þe ær fæðon. Ac ælc mon ðe allunȝa unþerþeodeð bið
unþearum. forlæt hiſ ſceppenð. 7 hiſ ſiſman ſceart. 7 hiſ
æþelo. 7 ðonan ſýnþ anæþelað of ꝥ he ſýnþ unæþele :.

CAPUT XXXI.^h

§ I. ÐA ſe ſiſdom ða ðiſ leop¹⁰ aſungen hæfde. þa ongan he
eft ſecgan ſpell. 7 þuſ cwearþ. Ðæt goðer¹¹ mazon þe ſecgan on
þa flærchican unþearf. forþam ſwa hwa ſwa hi forlætan wile. he
i ceal ȝeþoſhan miccle neapneſſe 7 manige ȝearfoþu. forþam
ſeo oferſýll ſimle ſet unþearf. 7 ða unþearf habbaþ ofer-
þearfe hneorſunȝa. 7 ſeo hneorſunȝ ne beoþ na butan ſorȝe 7
buton neapneſſe. Eala eap hu manega aðla. 7 hu micel ſar. 7
hu miccle¹² wæccan. 7 hu micle unrotneſſe ſe hæfþ. Ðe þone
ponſiſlan hæfþ on ðiſſe worulde. 7 hu miccle ma wenȝt ðu ꝥ hi

⁸ Boet. lib. ii. metrum 6 — Omne hominum genus, &c.

^h Boet. lib. iii. prosa 7. — Quid autem de corporis voluptatibus, &c.

¹ Cott. forþam ² Cott. goð ³ Cott. þam ⁴ Cott. goðer.

⁵ Cott. peopþe. ⁶ Bod. eallon. ⁷ Bod. ȝeþeon. ⁸ Cott. aſeht.

⁹ Bod. et Cott. eopper. ¹⁰ Cott. leoð. ¹¹ Cott. goðer. ¹² Cott.
micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

reȝlon habban æfter þiſſe worulde eðlean heora geeapnunga.¹
 ƿpa ƿpa ƿiſ acenþ bearn 7 þrowaþ² micel eaprowu. æfter þam
 ðe heo ær micelne lurt ƿurh teah. for ƿy ic nat³ hƿæt þa
 worulð lurtar mýrege⁴ brenzan heora⁵ lufigenðum. Eſ nu
 hƿa⁶ cwiþ þ̅ ƿe reo⁷ geſæliz. ƿe ðe hiſ worulð lurtum⁸ eallum
 fulzæþ. hƿi nýle⁹ he cƿeþan eac þ̅ ða nýtenu reon geſælize.¹⁰
 forþam¹¹ ðe heora¹² ƿilla to nanum oþrum þingum niſ aðenod.
 buton to ȝifeſneſſe 7 to ƿrænneſſe. Sƿiþe ȝeƿunrum¹³ hit biþ
 þ̅ mon ƿiſ hæbbe¹⁴ 7 bearn. Ac þeah manize bearn beoþ ȝe-
 ƿcýned¹⁵ to heora¹⁶ elðſena forþýrðe. forþam þe maniz ƿiſ
 ƿelc¹⁷ for hiſe bearne ær heo hit forþbynzan¹⁸ mæge. 7 ƿe
 leornodon eac þ̅ hƿilum ȝebýrðe ƿiþe unȝeƿunelic 7 unȝe-
 cýnðelic ýfel. þ̅ ða bearn ȝetweorðon betƿuh him 7 ƿeƿeðon
 ýmbe ðone fæðer. ȝe fuppon.¹⁹ þ̅ ƿýrre ƿæſ. ƿe ȝeheorðon²⁰
 ȝeo ȝeapa on ealðum ƿellum. þ̅ rum runu ofſloge hiſ fæðer.
 ic nat humeta. buton ƿe ƿiton þ̅ hit unmenniſclíc²¹ bæð ƿæſ.
 Ðƿæt ælc mon mæȝ ƿitan hu heſiz forȝ men beoþ reo ȝemen
 hiſ bearna. ne ðearf ic ðe ðeah þ̅ reczan. forþam ðu hit hæfſt
 aſanbað be²² ƿe ielfum. Be þære hæfezan²³ ȝemenne bearna.
 cƿæþ min mæȝſter Eupriðeſ. þ̅ hƿilum ȝebýrðe ðam heaƿð-
 fælegum.²⁴ þ̅ him ƿære betere þæt he bearn nærðe ðonne he
 hæfðe :-

§ II.¹ Ða ƿe Fýrðom ða þiſ ƿell aƿeht hæfðe. ða onzan he
 eft ȝiððian.²⁵ 7 þur ringenðe cƿæþ. Ðƿæt ƿe ýſela ƿilla un-
 ƿiſthæmedeſ ȝeðnefð fulneah ælceſ libbenðeſ monneſ Moeð.
 Sƿa ƿpa reo beo fceal loſian. þonne heo hƿæt ýppunza ƿcunzþ.
 ƿpa fceal ælce ƿapl forweorðan æfter ðam unƿiſthæmede.
 buton ƿe mon hƿeoſſe to ȝode :-

¹ Boet. lib. iii. metrum 7. — Habet omnis hoc voluptas, &c.

² Cott. eapnunga. ³ Cott. beapneacen ƿiſ þrowaþð.

³ Bod. pat.

⁴ Cott. mýrger. ⁵ Cott. hioſa.

⁶ hƿa, deest in MS. Cott.

⁷ Cott.

re. ⁸ Bod. lurtar ⁹ Cott. nele.

¹⁰ Cott. netenu riē geſælegu.

¹¹ Cott. forþam. ¹² Cott. hioſa.

¹³ Cott. pýnrum.

¹⁴ Cott. habbe.

¹⁵ Cott. ȝeſcýned.

¹⁶ Cott. hioſa.

¹⁷ Cott. forþpult.

¹⁸ Cott.

brenzan.

¹⁹ Cott. fupbum.

²⁰ Cott. heþdon.

²¹ Cott. unmen-

nýſclu. ²² Bod. aſunden bi.

²³ Cott. hýfezan.

²⁴ Cott. heaƿð-

fælgan. ²⁵ Bod. ȝeððian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.^k

§ I. ÐA se ƿiſdom ða ƿiſ leoþ aſunzen hæfðe. þa onzan he eft ſpellhƿan¹ 7 ður cræþ. Forþam niſ nan tƿeo ꝥ þæſ and-ƿearða pela amepþ 7 læt² ða men ðe beoþ atihƿe to þam ſoþum ƿerælpum. 7 he nænne ne mæg ƿerunzan³ þær he him ƿehet. ꝥ iſ æt ðam hehƿtan ƿode.⁴ Ac ic ðe mæg mið ſeaum ƿorðum ƿerecƿan hu manegra ƿſela ða pelan ſint ƿerƿlðe. Ðræt þu ðonne mæne mið þære ƿiſunze þær feoſ. nu þu hit na hu eller beƿitan ne miht. buton þu hit ſorſtele. oððe ƿeræſe. oððe aberecƿe. 7 þær þær hit ðe ƿerþ⁵ þonne ƿanaþ hit oþrum. Ðu ƿoldeſt nu beon⁶ ſornerære on ƿeorþſcipe. ac ƿiſ þu ꝥ habban ƿilt. þonne ſcealt þu oleccan ſƿiþe eapmlice and ſƿiþe eadmocllice þam⁷ þe þe to þam ƿerultumian mæge. Lif þu ðe ƿilt ðon manegra betepan 7 ƿeorþƿan. ðonne ſcealt þu ðe lætan aner ƿſƿan. Ðu ne iſ ꝥ ðonne ſum ðæl ermpa.⁸ þæt mon ſƿa ƿerellice⁹ ſeyle culƿian to ðam¹⁰ þe him ƿiſan ſeyle. Anpealþer þu ƿilnaſt. ac ðu hine næfre orſorƿne ne be-ƿiſt. for ælƿeodegum. 7 ƿet¹¹ ma for ðinum ægenum monnum 7 maſum.¹² Lulþer þu ƿiſneſt. ac þu hine ne miht habban orſorƿne. forþam ðu ſcealt habban ſimle hƿæt hƿeg¹³ ƿiþer-ƿearþer 7 ungetereſ.¹⁴ Ðu ƿoldeſt nu brucan ungemetlicne ƿrænneſſe. ac ðe ƿillap ðonne ſorſeon Lodeſ¹⁵ ƿeorþ. forþam þe þin ƿerƿe¹⁶ ƿlæſc haſap þin anpealb. na læſ þu hiſ. Ðu mæg mon eapmlicor ƿebæron. þonne mon hine underþeode¹⁷ hiſ ƿerexan ƿlæſce. 7 nelle hiſ ƿerceabſƿan ſaule. Ðræþer ge nu ſeon¹⁸ manan on eorþum lichoman ðonne elpenð. oððe ſƿereng-pan¹⁹ ðonne leo oððe ſearp. oððe ſƿiſtran þonne tiſniſ ꝥ deor. 7 ðeah þu ƿære eallra monna ſæƿnoſt on ƿlite. and þonne ƿoldeſt ƿeornlice æfter ƿiſdome ſƿſunzan. oþþæt þu fullice ƿilc ongeate. ðonne mihter²⁰ þu ƿeotole onƿiton ꝥ ealle ða

^k Boet. lib iii prosa 8.—Nihil igitur dubium est, &c.

¹ Cott. ſpellian. ² Cott. mynð 7 læt. ³ Cott. mæge bƿingan. ⁴ Cott. goode. ⁵ Bod. ƿeræ. ⁶ Cott. bion. ⁷ Cott. þæm. ⁸ Cott. ƿrmpa. ⁹ Cott. ƿerellice. ¹⁰ Cott. þæm. ¹¹ Cott. ƿiſ. ¹² Cott. mægum. ¹³ Cott. hƿuſu. ¹⁴ Cott. ungetereſ. ¹⁵ Cott. goode Lodeſ. ¹⁶ Cott. ƿeræ. ¹⁷ Cott. underþeode. ¹⁸ Cott. ſien. ¹⁹ Bod. ſƿerengpa. ²⁰ Cott. meahter.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said : Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities ; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money ; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid : and wheresoever it increases to thee, it decreases to others ? Thou wouldest, then, be illustrious in dignity ? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him ? Of power thou art desirous ? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous ? But thou canst not have it without care : for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust ? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul ? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast ; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it ; then mightest thou clearly perceive

mægno 7 þa cræftar. Ðe pe ær ýmbe gppæcon. ne rint to
pípmecanne¹ píþ ðære raple cræfta ænne. Ðræt nu fýrðom ír
an anlepe cræft þære raple. 7 ðeah pe pítan ealle þ he rie²
betera þonne ealle ða oþre cræftar. Ðe pe ær ýmbe gppæcon:.

§ II.¹ Behealðar nu ða píðgilneffe. 7 þa færtneffe. 7 ða
híæðferneffe pírfes heofene. ðonne magan ze ongítan þ he
í ealler nauht píþ hír fceoppenð to metenne 7 píþ hír pealbenð.
Ac hír ne læte ze eop þonne aþpeotan. þ ze ne púnðrien 7 ne
hepzen þ te unnýttre ír. þ ír þer eorþlica pela. fpa fpa ge
heoron ír betera and heallcra 7 fægeþra ðonne eall hír innung.
buton monnum anum. fpa ír þær monner lichoma betera 7
ðeoppýþra ðonne ealle hír æhta. Ac hu micle pínç þe
ðonne reo rapl betere 7 ðeoppýþre ðonne re lichoma. Aelc
zerceaft ír to arianne be hipe andefne.³ 7 fýmle fio hehýte
fpiþort fopþæm⁴ ír re goðcunða anpealb⁵ to arianne. 7 to
fýnðrianne. 7 to peorþianne ofer ealle⁶ oþra zerceafta. Se
plite þær lichoman ír fpiþe fionbe.⁷ 7 fpiþe teðne. and fpiþe
anlic eorþan bloftmum. Ðeah nu hpa reo⁸ fpa fæger. fpa fpa
Alcibiades re æðeling þær. zif hpa bíþ fpa fceapþrene⁹ þ he
mæge hine ðupþreon. fpa fpa Ariſtoteles re uðrita fæbe þæt
ðeor þære. þ mihte ælc puht þupþreon. ze treopa. ze fupþum
ftana. þæt ðeor pe hatað lox. zif ðonne hpa þære fpa fceapþ-
riene þ he mihte ðone cniht ðupþreon¹⁰ Ðe pe ær ýmbe gppæ-
con. ðonne ne puhte he him no innon¹¹ fpa fæger fpa he utan
puhte. peah ðu nu hþam fæger þince. ne bíþ hit no þý rapor¹²
fpa. ac reo unzgerceabþrener heora eazena hí mýrþ¹³ þ hí ne
magon ongítan þ hí þe fceapiar utan. næf innan. Ac gefencap
nu fpiþe zeornlice 7 zerceabþrelice fmeap¹⁴ hþelc þær flæfclican
goð¹⁵ fien. 7 ða zerælpa þe ze nu unzgemetlice pílniar. ðonne
magon ze fpeotole ongeotan þ þær lichoman fæger 7 hír
fþreon ða magon beon aþeorneb¹⁶ mið þreora ðaga fefne.
Fopþam íc þe pecce eall þ íc þe ær pehte.¹⁷ fopþam íc polbe
þe openlice gereccan on ðam enðe ðíref capitulan. fte ealle
þar andþearðan goð¹⁸ ne magon zelærtan heora lupienðum þ

¹ Boet. lib. iii. proſa 8.—*Respiciat cœli ſpatium, &c.*

¹ Cott. metanne. ² Cott. ír. ³ Bod. and efne. ⁴ fýmle fio
hehýte fpiþort fopþæm, *deſunt in MS. Bod.* ⁵ Cott. anpalb. ⁶ Cott.
ealla. ⁷ Bod. flopenbe. ⁸ Cott. rie. ⁹ Cott. fceapþriene. ¹⁰ Cott.
þupþrean. ¹¹ Cott. innan. ¹² Cott. hþæþor. ¹³ Bod. eazan hí
ameppað. ¹⁴ Cott. fmeageað. ¹⁵ Cott. goð. ¹⁶ Cott. fþengon
mæg bion aþýppeð. ¹⁷ Cott. peahthe. ¹⁸ Cott. goð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth, whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iſ ꝥ hehſte ƒoð¹ ꝥ hi him gehataþ. Deah hi nu ƒeƒabeſuſen ealle þaſ anbpeaſðan ƒoð.² nabbap hi no ðe paþoſ fullſnemoð ƒoð³ on þam. ne hi ne maƒon ƒeðon heopa luſienðap ſpa pehiƒe ſpa ſpa hi polðon :

§ III.^m Ða ƒe ſiſðom ða þiſ ſpell aſeht hæſðe. þa onƒan he eſt ƒiððiƒen. ƒ þuſ ſinƒenðe cſæþ. Eala þa. hu heſiƒ ƒ hu ſne-cenðlic ꝥ ðýſiƒ iſ ðe ða eaſman men ƒeðpelap ƒ alæt of þam ſihtaſ peƒe. ƒe peƒ iſ ƒoð. Ðſæþeſ ƒe nu ſeacan ƒoð on tſeoſum. ic pað ðeah ꝥ ƒe hit þæſ ne ſeap. ne ſinðe ƒe hit no. ſoþþam ðe ealle men ſiton ꝥ hit þæſ ne peaxt. ðe ma þe ƒimmaſ peaxap on ſinƒeaſðum. Ðſæþeſ ƒe nu ſettaſ eoſeſ nett on ða hehſtan ðune. ðonne ƒe ſiſcian ſillaþ. ic pað ðeah ꝥ ƒe hit þæſ ne ſettaþ. Ðſæþeſ ƒe nu eoſeſ hunðap anb eoſeſ net ut on ða ſe læðon. ðonne ƒe hunſian ſillaþ. ic ſene þeah ꝥ ƒe hi ðonne ſetton up on ðunum. ƒ innoſ puðum. Ðſæt ꝥ iſ ſunðoſlic þæt ƒeoſnſulle men ſiton ꝥ hi ſculon ſeacan be ƒæ paſoþe. ƒ be æa ofſum æƒþeſ ƒe hſite ƒimmaſ. ƒe peaðe. ƒ ælceſ cýnneſ ƒimcýn. ƒ hi ſiton eac on hſelcum pæteſum ƒ on æƒhſelcſa ea muſum hi ſculun ſeacan ſiſcaſ. ƒ ealne þiſne anbpeaſðan pelan hi ſiton hſæſ hi ſeacan ſculun. ƒ þone ſiſþe unaſnotenlice ſeap. Ac hit iſ ſiſþe eaſmlic ðinƒ ꝥ ða ðýſeƒan men ƒint ælceſ ðomeſ ſpa bliðe. ꝥ hi nýton hſæſ ða ſoþan ƒeſælþa ƒint ƒehýððe. ne ſunþum nane luſt-bæſneſſe nabbap hi to ſeacanne. ac ſeap ꝥ hi mæƒon on þiſ um lænan ƒ on ðiſum ðeaðlicum ðinƒum ſinðan ða ſoþan ƒeſælþa. ꝥ iſ ƒoð. Ic nat nu hu ic mæƒe heopa ðýſiƒ eall ſpa ſſeoðole aſeccaſ ƒ ſpa ſiſþe ƒetælan ſpa ic polðe. ſoþþam hi ƒint eaſmpan ƒ ðýſiƒſnan ƒ unƒeſælſiƒſnan ðonne ic hit aſeacan mæƒe. ſelan ƒ ſeoſſiſciſeſ hi ſillniap. ƒ ðonne hi hine habbaþ. ðonne ſeapð hi ſpa unƒeſiſſulle þæt hi habban ða ſoþan ƒeſælþa :

CAPUT XXXIII.ⁿ

§ I. LENOX ic ðe hæbbe nu ƒeſeht⁴ ýmbe þa anlicneſſa ƒ ýmbe ða ſeaðpa þæſe ſoþan ƒeſælþe. Ac ƒiſ þu nu ſſeoðole ƒeacnaſan miht ða anlicneſſa þæſe ſoþan ƒeſælþe. ðonne ſiþþan

^m Boet lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. ƒoðð. ² Cott. ƒoðð. ³ Cott. ƒoðð. ⁴ Cott. ƒeſeagt.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

11 þearf þ̅ ic þe hi ſelfe geſece.¹ Ða andſƿyrðe ic 7 cƿæþ. Nu
 ic onȝite openlice ƿætte ælceȝ ȝodeȝ² ȝenoȝ niȝ on ðiȝum
 ƿopulð ƿelan. ne æltæpe anpealb niȝ on nanum ƿopulð ƿice. ne
 7e ȝoþa ƿeoþſȝcipe niȝ on ðiȝre ƿopulðe. ne þa mærtan mæþþa
 ne ȝint on þȝȝre ƿopulð ȝȝlpe. ne ȝeo hehte bliȝ niȝ on þam
 ƿlæſclicum lurtum. Ða andſƿoreþe 7e ȝiȝðom 7 cƿæþ. Þƿæþeȝ
 þu nu fullice onȝite ƿoþþu hit þonne ȝƿa ȝeo.³ Ða andſƿareþe
 ic 7 cƿæþ. Ðeah ic hiȝ nu hƿæt hƿeȝ⁴ onȝite. ic ƿolde ðeah hit
 fullicor 7 openlicor of ðe onȝitan. Ða andſƿoreþe 7e ȝiȝðom
 7 cƿæþ. Ȝenoȝ ȝƿeotol hit iȝ ƿætte ȝoð⁵ iȝ anpealb 7 unto-
 ðæliðlic. þeah hine ðȝȝȝe men on manȝ ðælan.⁶ Ðonne hi
 ðƿeliȝende⁷ ȝecaþ þ̅ hehte ȝoð on ða ȝampan⁸ ȝeſceafta.
 Þƿæþeȝ þu nu ƿene þ̅ 7e nahteȝ⁹ mapan ne ðurfe. 7e ðe
 mærtne anpealb hæfþ þiȝe ƿopulðe Ða andſƿareþe ic eft 7
 cƿæþ. Ne ȝeȝe ic no þ̅ he nahteȝ¹⁰ mapan ne ðurfe. ƿoþþam
 ic ƿat þ̅ nan niȝ ȝƿa¹¹ ƿeliȝ þ̅ he ȝumer eacan ne þurfe. Ða
 andſƿoreþe 7e ȝiȝðom and cƿæþ. Ȝenoȝ ƿiht ðu ȝeȝt. ðeah hƿa
 anpealb hæbbe. ȝiȝ oþeȝ hæfþ mapan. beþearf 7e unȝtenȝna
 þæȝ ȝtenȝnan fultumeȝ. Ða cƿæþ ic. Eall hit iȝ ȝƿa ðu ȝeȝt.
 Ða cƿæþ 7e ȝiȝðom. Ðeah mon nu anpealb 7 ȝenȝht to tƿæm
 þiȝum nemne. ðeah hit iȝ an. Ða cƿæþ ic. ȝƿa me ðincþ. Ða
 he cƿæþ. Ȝenȝt þu nu þ̅ 7e anpealb 7 þ̅ ȝenihȝt ȝeo¹² to ƿoȝ-
 ȝeonne. oððe eft ȝiȝþor to ƿeoȝþianne ðonne oþre ȝoð.¹³ Ða
 cƿæþ ic. Ne mæȝ nænne mon þæȝ tƿeoȝan þ̅ te anpealb 7 ȝe-
 nihȝt iȝ to ƿeoȝþianne. Ða cƿæþ he. Uton nu. ȝiȝ þe ȝƿa þince.
 ȝeecaȝ¹⁴ þone anpealb 7 þ̅ ȝenihȝt. ðon þæȝ ƿeoþſȝcipe to. 7
 ȝeſceccan þonne þa þƿeo to anum. Ða andſƿoreþe ic and cƿæþ.
 Uton þæȝ ƿoþþam hit iȝ ȝoþ. Ða cƿæþ he. Þƿæþeȝ þe þonne
 þȝnce unpeoþþ 7 unmæþlic ȝeo ȝeȝaðeȝunȝ ðaȝa þƿeoȝa þiȝa.
 Ðonne þa þƿeo biȝ to anum ȝeðon. oþþe hƿæþeȝ hit ðe eft
 þince eallȝa þiȝa ƿeoþſȝciȝt 7 mæþlicȝt. ȝiȝ þu æniȝne mon
 cuþeȝt ðaȝa þe hæfðe ælceȝ þiȝeȝ¹⁵ anpealb. 7 ælcne ƿeoþſ-
 ȝcipe hæfðe. ȝƿa ƿoþþ þ̅ he na mapan ne þoȝfte. ȝeþenc nu hu
 ƿeoþſȝlic 7 hu ƿoȝemæþlic ðe ƿolde 7e mon þincan. and ðeah he
 nu þa þƿeo hæfðe. ȝiȝ he næpe hliȝeaðȝ.¹⁶ Ðonne ƿæȝe him

¹ Cott. ȝeſece² Cott. ȝoodeȝ.³ Cott. ȝe.⁴ Cott. hƿeȝa.⁵ Bod. et Cott. Eoð.⁶ Cott. toðælan.⁷ Cott. ðƿoliende.⁸ Cott.

ȝæmpan.

⁹ Cott. nauhteȝ.¹⁰ Cott. nauhteȝ.¹¹ Cott. þæȝ.¹² Cott.

ȝe.

¹³ Cott. oðþu ȝoðð.¹⁴ Cott. ecan.¹⁵ Cott. þinceȝ.¹⁶ Bod.

hliȝ ȝeaðȝ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah gumer peorðriceƿe pana. Ða cƿæþ ic. Ne mæg ic þær ofraƿcan. Ða cƿæþ he. Ðu ne iſ þ ðonne zenog ſƿeotol. þ þe iculon ðon ða hlireaðigneſſe to ðam þrim. 7 ðon þa feoƿer to anum. Ða cƿæþ ic. Ðæt iſ cýn. Ða cƿæþ he. Hƿæþer þu nu ƿene þ þe auht blipe ſie ðe ealle þaſ feoƿer hæfþ. fſtce beoþ ſeo bliſ. 7 mæg ðon eall þ þ he ƿile. and naner ðingez maran ne befeapſ¹ ðonne he hæfþ. Ða cƿæþ ic. Ne mæg ic næfne geſencan gif he ſƿelc ƿæne. 7 þ eall hæfðe. hƿonon him ænig unſioctneſ cuman ſceolðe. Ða cƿæþ he. Ðra þeah iſ to geſencenne. þ þa fſf þing ðe ƿe ær ſymbes ſƿæcon. þeah hi tonembe ſeon² mið ƿorðum. þ hit iſ eall an ðing. ðonne hi ge-zaðeƿoðe beoþ. þ iſ anƿealð. 7 zenýht. 7 ſore mærneſ. 7 ƿeoþſrice. 7 bliſ :

§ II.^o Ða fſf ðing. ðonne hi ealle gezaðeƿoðe beoð. ðonne. biþ þ Gooð. ſoſþam ða fſf ealle nan menniſc man ſullice habban ne mæg ða hƿile ðe he on þſſe ƿoƿulðe biþ. Ac þonne ða fſf þing. ſƿa ƿe ær cƿædon. ealle³ gezaðeƿoðe beoþ.⁴ ðonne beoþ hit eall an ðing. 7 þ an þing biþ Gooð. 7 he biþ anƿealð unto-ðæleð. þeah hi ær on manig tonemneð ƿæne. Ða andſƿoƿoðe ic 7 cƿæþ. Ðiſeſ ic eom ealleſ geƿara. Ða cƿæþ he. Ðeah nu Gooð anƿealð ſeo⁵ and untoðæleð. ſƿa ſƿa he iſ. ſe menniſca geðƿola hine toðælþ on monig mið heora unnýttum ƿorðum. Ælc mon tiohhap him þ to ſeleſtum zoðe ðæt þ he⁶ ſƿiþoſt luſaþ. ðonne luſaþ ſum þæt. ſum elleſ hƿæt. þ biþ þonne hiſ zoð þ he þær ſƿiþoſt luſaþ. ðonne hi ðonne heora zoð on ſƿa manige⁷ ðælaſ toðælaþ. ðonne metaþ hi nauþer ne zoð ſelſne. ne þone ðæl zoðez ðe hi ſƿiþor luſaþ. ðonne hi hine ſelſne ðon ealne ætzaðeƿe. nabbap ðonne nauþer ne hine ealne. ne ðone ðæl ðe hi þær of ðýðon. For ði ne ſint ælc mon þ he ſecþ. ſoſ ðý he hit on ſiht ne ſecþ. ge ſecaþ þær ge ſinðan ne magan. ðonne ge ſecaþ eall zoð on anum zoðe.⁸ Ða cƿæþ ic. Ðæt iſ ſoþ. Ða cƿæþ he. Ðonne ſe mon ƿæbla biþ. ne ƿillnaþ he naner anƿealbeſ. ac ƿillaþ⁹ ƿelan. 7 fliþþ ða ƿæðle. Ne ſƿincþ he nauht æfteſ ðam¹⁰ hu he ſoſemæroſt ſeo.¹¹ ne nan mon eac ne begit þæt he æfteſ ne ſƿincþ.¹² he ðonne ſƿincþ ealle¹³

^o Boet. lib. iii. proſa 9.—Hoc igitur, quod eſt unum, &c.

¹ Cott. beapſ. ² Cott. ſien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. ſie. ⁶ Cott. geſeleſtum þ þ he. ⁷ Cott. monige. ⁸ Cott. zoðoð on anum zoðe. ⁹ Cott. he ƿilnað. ¹⁰ Cott. þæm. ¹¹ Cott. ſie. ¹² Cott. þinð. ¹³ Cott. þinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his populs æfter þam¹ pelan. and forlæt manigne populs lurt
 riþ þam² ðe he þone pelan begite ⁊ zehealbe. forþam³ þe his
 hine lurt ofer ealle oþre⁴ ðing. Luf he hine ðonne begit. ðonne
 þincþ him ꝥ he næbbe genog. buton he hæbbe eac anpealb⁵
 þær to. forþam⁶ þe him þincþ ꝥ he ne mæge ðone pelan buton
 anpealb⁷ zehealsan. Ne him eac næfre genog ne þincþ ær he
 hæbbe eall ꝥ hine lurt. forþam⁸ ðe ðone pelan⁹ lurt anpealbe.¹⁰
 ⁊ ðone anpealb¹¹ lurt peorþricepe. ⁊ þone peorþricepe lurt
 mæra. Siððan he þær pelan full biþ. þonne þincþ him ꝥ he
 hæbbe ælcne willan. gif he hæbbe anpealb. ⁊ gefealp¹² eallne
 ðone pelan æfter ðam anpealbe. buton he hine mid lærran
 begitan mæge. ⁊ forlæt ælcne oþerne peorþricepe riþ ðam þe
 he mæge to þam anpealbe cuman. ⁊ ðonne getiðeþ¹³ oþr. þonne
 he eall riþ anpealbe gefealb hæfþ ꝥ ꝥ he hæfðe. ꝥ he næfþ
 nauþer ne ðone anpealb. ne eac ꝥ þæt he riþ fealde. ac riþþ
 ðonne swa earm ꝥ he næfþ furþon¹⁴ þa neob þearfe ane. ꝥ is
 riht. ⁊ wæða. wilnaþ ðeah þonne þære neaðþearfe. næf ðær an-
 pealbe. Fe iþræcon ær be ðam riþ gefealþum. ꝥ is wela. ⁊
 anpealb. ⁊ peorþricepe. ⁊ fornemærne. ⁊ willa. Nu hæbbe þe ge-
 neht¹⁵ be pelan. ⁊ be anpealbe. and ꝥ ilce þe mazon peccan be
 þam þrim þe þe unapeht¹⁶ habbaþ. ꝥ is peorþricepe. ⁊ for-
 nemærne. ⁊ willa. Ðær¹⁷ þreo þing. ⁊ ða twa.¹⁸ ðe þe ær nemdon.
 þeah hwa þene¹⁹ ꝥ he on heora anra hwylcum mæge habban
 full²⁰ gefæla. ne byþ hit no ðy hwafor swa. ðeah hi his
 wilnigen. buton hi þa riþ ealle habban. Ða andyrpore ic ⁊
 cwæþ. Swæt sculon þe ðonne ðon. nu þu cwiht ꝥ þe ne mazon
 on ðæra²¹ anra hwylcum ꝥ heht geð²² habban and ða fullan
 gefæla. ne þe hupu ne wenap ꝥ ure anra hwelc ða riþ ealle
 ætgeðere begite. Ða andyrpore he ⁊ cwæþ. Luf hwa wilnaþ ꝥ
 he ða riþ ealle hæbbe. ðonne wilnaþ he þara hehtana gefæla.
 Ac he ne mæg ða fullice begitan on þisse populbe. forþam
 ðeah he ealle ða riþ gefæla begite. ðonne ne biþ hit ðeah ꝥ
 heht geð.²³ ne ða felestan gefæla. forþam he ne beoþ ece.
 Ða andyrpore ic ⁊ cwæþ. Nu ic ongite genog sweotole ꝥ ða
 felestan gefæla ne find on ðisse populbe. Ða cwæþ he. Ne

¹ Cott. bæm.² Cott. bæm.³ Cott. forþam⁴ Cott. eal oþru.⁵ anpalb. eac, deest in MS. Cott.⁶ Cott. forþam⁷ Cott. an-

palbe.

⁸ Cott. forþon.⁹ Cott. pelegan.¹⁰ Cott. anpalber.¹¹ Cott.

anpalbe.

¹² Cott. gefeald.¹³ Cott. gebypeð.¹⁴ furþum.¹⁵ Cott.

gepeah.

¹⁶ Cott. unpeht.¹⁷ Cott. Ða.¹⁸ Cott. tw.¹⁹ Bod.

wæpe.

²⁰ Cott. fulla.²¹ Bod. þæpe.²² Cott. geod.²³ Cott.

geod.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse anbearnðan life gpyrian æfter ðam
 rofum gærlpum. ne þær penan ꝥ he her mæge goð¹ zenog
 rindan. Ða cræp ic. Soþ ðu rege² :

• § III.³ Ða cræp he. Ic pene nu ꝥ ic ðe habbe zenog gærlb
 ymbe þa leasan gærlpa. Ac ic polbe nu ꝥ ðu penberc þin inge-
 panc fram þam leasan gærlpum. þonne onzitec þu gpiþe nape⁴
 ða ropan gærlpa þe ic þe ær zehet ꝥ ic ðe eopian polbe. Ða
 cræp ic. Le furþum ða ðyrige⁵ men onzitaþ þatce fulla ge-
 rælpa sint. ðeah he þær ne rien þær he heora penap. Ðu me
 zehete nu lytle ær ꝥ þu hi polberc me zetæcan. Ac þær me
 ðincþ ꝥ ꝥ beo geo roþe 7 geo fullgremede gærlp. ðe mæg
 ælcum hire folgera tellan þurhpunigenðne pelan.⁶ 7 ecne an-
 reals. 7 rnzalne reorþricepe. 7 ece mæriþe.⁷ 7 fulle zenýht. ze
 furþum ꝥ ic cpeþe ge geo roþe gærlp ðe an þyrra rra mæg⁸
 fullice forzitan. forþam ðe on ælcum anum hi sint ealle.
 forþam ic recge þar porð ðe. for þý ic wille ꝥ þu wite
 ꝥ ge cride gpiþe færc 7 on minum Mobe. gpa færc ꝥ hir
 me nan man geþpelizan⁹ ne mæg. Ða cræp he. Cala cníht.
 hræt⁷ þu eart gærliz ꝥ þu hit gpa onziten hæfrc. Ac ic polbe
 ꝥ 7c gpynebon zic æfter ðam þe þe pana 7c. Ða cræp ic. Þræt
 7c ꝥ þonne. Ða cræp he. Zenrc þu hræþer æniz þyrra anbearn-
 ðana gooda þe mæge tellan fulle gærlpa. Ða andgyarobe ic.
 7 cræp. Nat ic nan ruht on þyrr anbearnðan life þe gpelc gzan
 mæge. Ða cræp he. Ðar anbearnðan goð⁸ sint anlicnegra ðær-
 ecan goðer.⁹ næf full goð.¹⁰ forþam hi ne maizon roþ goð¹¹ 7
 full goð¹² forzitan heora folgerum. Ða cræp ic. Ic eom zenog
 pel zehara ðær þe þu fægrc. Ða cræp he. Nu þu ðonne parc
 hræt ða leasan gærlpa sint. anb hræt þa ropan gærlpa sint.
 nu ic polbe ꝥ þu leornoberc hu þu mihterc becumen to ðam
 rofum gærlpum. Ða cræp ic. Þu ne zehete þu me zefýrn ær
 ꝥ þu hit polberc me zetæcan. 7 me lytce nu ꝥ gpiþe zeorne ge-
 heoran.¹³ Ða cræp he. Þræt geulon pe nu ðon to þam¹⁴ ꝥ pe
 mægon cumon to ðam rofum gærlpum. Þræþer pe geýlon
 biððan ðone goðcunðan fultum. ægþer ge on lærran. ze on
 maran. gpa gpa upe uprita fæbe Plato. Ða cræp ic. Ic pene ꝥ
 pe geýlon biððan ðone fæþer eallpa þinga. forþam ge ðe hine

¹ Boet. lib. iii. prosa 9 — Habes igitur, inquit, et formam, &c.

² Cott. æp mæge goð

³ Cott hræþe.

⁴ Cott ðýregan

⁵ þur-

hpunigenðne pelan, desunt in MS. Bod

⁶ Cott. mærlpa.

⁷ Cott.

geþpellan

⁸ Cott. þý.

⁹ Cott goðb.

¹⁰ Cott. goðer.

¹¹ Cott.

goðb.

¹² Cott. goðb.

¹³ Cott. gehenan.

¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

biððan nýle. ðonne ne gemet he hine. ne furþon¹ rihtne peg
riþ hiſ ne aſeðað. Ða cƿæþ he. Ðriþe riht² ðu ſeġſt. and
onġan þa riſġan and ðuſ cƿæþ.

§ IV.^a Eala Ðrihten. hu micel 7 hu ſunderlic þu earþ. Ðu
þe ealle þine ġerceafta. ġeſepenlice 7 eac unġeſepenlice. ſun-
derlice ġerceoſe 7 ġerceaðſiþlice heoſa ſeltſt. Ðu þe tida ſſam
miððaneapðeſ ſſuman oþ ðone ende endebyrdlice ġeſetteſt.
ſſa þ̅ te hu æġþeſ 7e ſoðð ſaſað. 7e eſtcumaþ. þu þe ealle ða
unſtillan ġerceafta to þinum ſillan aſtýſaſt. 7 Ðu ſelf ſimle
ſtille and unapenðeblic ðuſhpunaſt. ſoþþamþe nan mihtizna þe
niſ. ne nan þin ġelica. ne þe nan neobðeapſ ne lærðe to
ſſiſcanne þ̅ þ̅ Ðu poſhteſt. ac mið þinum azenum ſillan. 7 mið
þinum azenum anſealde þu ealle ðinġ ġepoſhteſt. ðeah Ðu
heoſa nanef ne beſoſſte. Ðriþe ſunderlic iſ þ̅ ġecýnð þineſ.
ġoðeſ. ſoþþamþe hit iſ eall an. Ðu 7 ðin ġoðneſ. þ̅ ġoð na uton
cumen to þe. ac hit iſ ðin azen. ac eall þ̅ þe ġoðeſ habbaþ on
þiſſe ſoſulðe. þ̅ uſ iſ uton cumen. þ̅ iſ ſſom þe. næſt þu
nanne andan to nanum þinġe. ſoþþamþe nan cſæftizna iſ
ðonne þu. ne nan þin ġelica. ſoþþam þu ealle ġoð mið þineſ
aneſ ġeþeahte ġepoſhteſt 7 ġepoſhteſt. Ne biſnoðe þe nan man.
ſoþþam ðe nan æſ þe næſ. þaſa þe auht oððe nauht poſhte.
Ac þu ealle þinġ ġepoſhteſt ſſiþe ġoðe 7 ſſiþe fæġene. 7 þu ſelf
eapſ þ̅ hehſte ġoð 7 þ̅ fæġeneſte. ſſa ſſa þu ſelf ġepoſhteſt. þu
ġepoſhteſt þiſne miððan ġeapð. 7 hiſ ſelf ſſa ſſa Ðu ſilt. 7 þu
ſelf ðælſt eall ġoð ſſa ſſa Ðu ſilt. 7 ealle ġerceafta þu ġe-
ſceoſe him ġelice. 7 eac on ſumum þinġum unġelice. ðeah þu
ða ealle ġerceafta ane naman ġenemðe. ealle þu nemðeſt to-
ġæðene and hete ſoſulð. 7 þeah ðone anne noman Ðu toðælbeſt
on ſeoſeſ ġerceafta. an þæſa iſ eoſþe. oþeſ ſæteſ. þriððe
lýt. ſeoſþþe ſýſ. ælcum þaſa Ðu ġeſetteſt hiſ azene ſunder-
ſeoſe. 7 þeah ælc iſ riþ oþne ġenemneð. 7 riþſumlice ġebunden
mið þinum bebode. ſſa þ̅ heoſa nan oþneſ meapſe ne oſeſeode.
7 ſe cýle ġeþſoðe ſiþ ða hæto. 7 þ̅ ſæt ſiþ ðam ðriġum.
eoſþan ġecýnð 7 ſæteſeſ iſ cealb. ſie eoſþ iſ ðriġe 7 cealb. 7
þ̅ ſæteſ ſæt 7 cealb ſie lýt ðonne iſ ġenemneð þ̅ hio iſ
æġþeſ 7e cealb. 7e ſæt. 7e ſearm. niſ hit nan ſunder. ſoþ-
þamþe hio iſ ġeſeapen on þam miðle betſux ðæſe ðriġan 7
þæſe cealðan eoſþan. 7 þam hatan ſýne. þ̅ ſýſ iſ ýſemeſt oþeſ
eallum þiſſum ſoſulð ġerceaftum. ſunderlic iſ þ̅ þin ġeþeahte.

^a Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

¹ Cott. ſuþſum.

² Cott. rihte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is neither cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ ꝑu hæfƿ ægþer geþon. ge ða geſceafƿa gemæƿrode betƿux
 him. ge eac gemenƿge. ꝑa ðuƿan eorþan ƿ ða cealban unþer
 ꝑam cealban ƿætepe ƿ ꝥ ƿætan. ꝥ ƿæt hneƿce ƿ flopenþe ƿæteƿ
 hæbbe floƿ on ƿæpe ƿætan eorþan ƿorþamþe hit ne mæg on
 him ƿelfum ƿeƿtanþan. Ac reo eorþe hit helt ƿ be ſumum
 ðæle ƿƿlƿ. ƿ ƿor ꝑam ƿype heo biþ gelehƿ ꝥ heo ƿneþ ƿ blepþ
 and ƿeƿtmaſ bƿingþ. ƿorþam ƿiƿ ꝥ ƿæteƿ hi ne geƿƿænþe. ðonne
 • ðruƿode heo ƿ ƿurde toþuſen mið ꝑam ƿinþe ƿƿa ƿƿa ðurƿ oððe
 aƿe. ne mihte naƿuht libbenþer ðæpe eorþan bƿucan. ne ƿæƿ
 ƿæteƿer. ne on naƿuſum eapðiƿan ƿor cile. ƿiƿ ꝑu hi hƿæt
 hƿeguninƿa ƿiƿ ƿƿi ne gemenƿgeƿt. ƿunþorlice cƿæfte ꝑu hit
 hæfƿt geſceapen ꝥ ꝥ ƿƿi ne ƿorþæƿnþ ꝥ ƿæteƿ ƿ ða eorþan.
 nu hit gemenƿge iƿ ƿiƿ ægþer. ne eƿt ꝥ ƿæteƿ and reo eorþe
 eallunƿa ne aþƿæƿceƿ ꝥ ƿƿi. ƿæƿ ƿæteƿer agnu cýþ iƿ on eorþan.
 ƿ eac on lýfte. ƿ eƿt buƿan ꝑam roþore. ac ðæƿ ƿƿeƿer agen
 ƿteþe iƿ oƿer eallum ƿopulð geſceafƿum geſepenlicum. ƿ þeah
 hit iƿ gemenƿge ƿiƿ ealle geſceafƿa. ƿ ðeah ne mæg nane ƿara
 geſceafƿa eallunƿa opcuman. ƿorþamþe hit næþþ leaƿe ðæƿ
 ælmihtiƿan. ƿio eorþe ðonne iƿ heƿƿne ƿ ƿicƿe þonne oþra
 geſceafƿa. ƿorþam heo iƿ niopon ðonne æniƿ oþru geſceafƿ
 buton ꝑam roþore. ƿorþam ƿe roþor hine hæþþ ælce ðæg
 utane. ðeah he hipe naƿer ne genealæce. on ælcepe ƿore he
 iƿ hipe emn neah. ge uƿan. ge neopon. ælc ðara geſceafƿa. þe
 ƿe geſƿiƿ æƿ ymbe ƿƿæcon. hæþþ hiƿ agenne eapð on ſunþ-
 ron. ƿ ðeah iƿ ælc ƿiƿ oþer gemenƿgeþ. ƿorþamþe nan ðara ge-
 ſceafƿa ne mæg bion buton oþerpe. ðeah heo unſƿeotol ƿe on
 ðæpe oþerpe. ƿƿa ƿƿa nu ƿæteƿ ƿ eorþe ƿint ƿiƿþe eapfoþe to
 geſeonne oððe to onƿitonne ðýƿum monnum on ƿype. ƿ ƿƿa
 þeah hi ƿint þæƿ ƿiƿ gemenƿge. ƿƿa iƿ eac þæƿ ƿƿi on ðam
 ƿtanum ƿ on ꝑam ƿætepe. ƿiƿþe eapfoþ hape. ac hit iƿ ðeah
 ƿara. Ðu geþunþe ꝥ ƿƿi mið ƿiƿþe unabindenþicum pacentum.
 ꝥ hit ne mæg cuman to hiƿ agenum eapþe. ꝥ iƿ to ꝑam mæƿtan
 ƿype ðe oƿer uƿ iƿ ƿylæƿ hit ƿorlæte ƿa eorþan. ƿ ealle oþre
 geſceafƿa aƿinþað ƿor ungemetlicum cýle. ƿiƿ hit eallunƿa
 ƿrom ƿeƿte. Ðu geſtaþolabeƿt eorþan ƿiƿþe ƿunþorlice ƿ
 ƿæƿtlice ꝥ heo ne helt on nane heaƿe. ne on nanum eorþlic
 ƿinƿe ne ƿent. ne naƿuht eorþlice hi ne healt. ꝥ heo ne ƿge.
 ƿ niƿ hipe ðonne eþpe to ƿeallanne of ðune ðonne up. Ðu eac
 þa þƿieƿealban ƿaƿla on geƿƿæƿum limum ƿeƿeƿt. ƿƿa ꝥ þæpe

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. *That* art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.⁷

§ I. ÐA se Fyrðom þa þiſ leuþ anð þiſ geþeb arungen hæþbe. þa ongan he eft ſpellian and þuſ cſæþ. Ic ſene þæt hit ſie nu æreſt þearf. ꝥ ic þe geuece hſær ꝥ hehſte ƒob iſ. nu ic þe ær hæþbe ƒeueht¹ hſæt ic ƿæſ. oððe hſſlc ꝥ meþeme ƒob ƿæſ. hſſlc ꝥ iunneþeme. ac² aneſ iunƒer ic ðe ƿolbe æreſt acſian.³ Ðreþer þu ſene ꝥ æniƒ ðinƒ on ſiſte ƿuulde ſſa ƒob ſie ꝥ hit ðe mæƒe ƿorƒiſan full e ƒeſælſa. ðſ⁴ ic þe acſiƒe þſ ic nolbe ꝥ unc beſſiƒe æneƒu leuſ anlicneſ ƿor ƿorþa ƒeſælſa. ƿor þſ nan nuon ne mæƒ oþſſacan ꝥ ſum ƒob ne ſie ꝥ hehſte. ſſa ſſa ſum mical æpelu ƒ ðioſ ƒ iunon manſe bſocſ ƒ ſiþan⁵ of. ƿor ðſ mon cſiþ be ſumun ƒobe ꝥ hit ne ſie full ƒob. ƿorþam him biþ hſæſ hſeƒ⁶ ſana. and þeah ne biþ eall eſ butan. ƿorþam ælc þinƒ ƿſiþ to nauhte ƒiſ hit nauhte ƒober on him næſþ. be þſ þu miht onƒitan ꝥ of þam mæſtan ƒobe cumað ða læſſan ƒob. næſ of þam læſſan þæt mæſte. ðe⁷ ma þe ſeo ea mæƒ ƿeorþan to æpelme. ac ƒe æpelu mæƒ ƿeorþðan to ea. and ðeah ſeo ea cſnið eft to þam æpelme. ſſa cſnið ælc ƒob of Lube. and eft to him. and he iſ þæt full e ƒob. ƒ ꝥ fullſiemeþe. ꝥ naner ƿillan ſana ne biþ. Nu ðu miht ſſeotole onƒitan ꝥ ꝥ iſ Lcð ſelf. Ðſ ne miht þu ƒeþencan. ƒiſ nan ſuht full næpe. þonne næpe nan ſuht ſana. ƒ ƒiſ nan ſuht ſana næpe. þonne næpe nan ſuht⁸ full. ƿor þſ biþ æniƒ full þinƒ. þe ſum biþ ſana. ƒ ƿor þſ biþ æniƒ þinƒ ſana. ðe ſum biþ full. ælc þinƒ biþ fullorƒ cſi hiſ aƒenun eaiþa. Ðſ ne miht þu ðonne ƒeþencan ƒiſ on æneƒum þiſſa eorþlicena ƒoba æniƒer ƿillan ƒ æniƒer ƒober ſana iſ. ðonne iſ ſum ƒob full ælceſ ƿillan. ƒ niſ naner ƒober ſana. Ða andſſorþe ic ƒ cſæþ. Sſiþe ſihtlice ƒ ſſiþe ƒeſceadſiſlice þu hæſſe me oſeſcumen ƒ ƒeſanƒen. ꝥ ic ne mæƒ no ſiþeſſan. ne ſuþum onƒean ꝥ ƒeþencan. buton ꝥ hit iſ eall ſſa ſſa ðu ſeƒſt⁹.

§ II.¹ Ða cſæþ ſe Fyrðom. Nu ic ƿolbe ꝥ þu þohteſt georþlice oþþe ꝥ þu onƒeate hſæſ ſeo full e ƒeſælſ ſe. Ðu ne

¹ Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

² Boet. lib. iii. proſa 11.—Quo vero, inquit, habitet, &c.

³ Cott. ƒeþehte. ⁴ hſſlc ƒ. iunneþeme ac, deſunt in MS. Bod. ⁵ Cott. acſian. ⁶ Cott. þe. ⁷ Cott. ſiſa. ⁸ Cott. hſuſu. ⁹ Cott. þon.

¹ ſana ƒ ƒiſ nan ſuht ſana næpe. þonne næpe nan ſuht, deſunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider studiously until thou discover where the full happi-

part þu nu ꝥ eall moncýn iſ anmoblice geþara ꝥ Godes iſ fruma eallra goba ꝥ pealbenð eallra gerceafta. he iſ ꝥ hehſte godes.¹ ne nænne monn nu þær ne treow. forþam þe he nauht nýton betere. ne furþum nauht emn godes. forþam iſ rexþ ælc ge-ſceabþiſneſ ꝥ ealle men ꝥ ilce anbettaþ ꝥ Godes rie ꝥ hehſte godes. forþam þe hi tæcniap ꝥ eall godes on him gý.² forþæm gý hit ſpa næne. ðonne næne he ꝥ ꝥ he gehaten iſ. oþþe ænig þing ær næne. oþþe æltæppe. ðonne næne þæt betere ðonne he. Ac forþam þe nan ðing næs ær þonne he. ne æltæppe ðonne he. ne ðeowpeorþne ðonne he. forþam he iſ fruma. ꝥ æwelme. ꝥ hroſ eallra goba. ænoſ ſpeotol hit iſ. þæt ꝥ fulle godes þær. ærþam þe ꝥ pana. ꝥ³ iſ to geſeþanne ꝥ ſe hehſta godes iſ⁴ ælceſ godes fullaſt. þý læs þe leng ſpnece⁵ ymbe ðonne þe þýrſon.⁶ ðe ilca Godes iſ. ſpa ſpa þe ær ſædon. ꝥ hehſte godes. ꝥ ða geſeſtan geſælpa nu hit iſ openlice cup. ꝥ þa geſeſtan geſælpa on nanum oþrum geſceaptum ne ſint. buton on Godes. Ða cweþ ic. Ic eom geþara.

§ III.⁷ Ða cweþ he. Ic þe heahſte ꝥ ðu geſceabþiſlice ꝥ onſte ꝥ te Godes iſ full ælcne fullſpneceþneſſe. ꝥ ælceſ godes. ꝥ ælceſ geſælpe. Ða cweþ ic. Ic ne mæg fulllice onſtan. for þi þu eft rexſt ꝥ ilce ꝥ þu ær ſæbeſt. Ða cweþ he. Forþý ic hit þe ſecge eft. þý ic nolde ꝥ ðu þenbeſt ꝥ ſe Godes ðe ſæber iſ ꝥ fruma eallra gerceafta. ꝥ him aþnonan utane come hiſ ſeo heahe godes.⁸ ðe he full iſ. Ne ic eac nolde ꝥ þu þenbeſt ꝥ te oþer næne hiſ godes ꝥ hiſ geſælpe. oðer he ſelf. forþam gý þu þenſt ꝥ him aþnonan utan comon ða godes ðe he hæfþ. ðonne næne ꝥ þing betere ðe hit him fram come. ðonne he. gý hit ſpa næne. Ac ꝥ iſ ſpæ ðýrlíc ꝥ ſpæ micel gýnn ꝥ mon þæs þenan ſceole⁹ he Gode. oððe eft þenan ꝥ ænig þing ær him næne. oððe betere ðonne he. oþþe him gelíc. Ac þe ſceolon¹⁰ bion geþaran¹¹ ꝥ ſe Godes rie eallra ðinga betſt. Liſ þu nu ge-ſeſt ꝥ Godes rie¹² ſpa ſpa on monnum biþ. oððer biþ ſe mon. ꝥ biþ ſapl ꝥ lichoma. oððen biþ hiſ godes. þa geſæþraþ Godes ꝥ eft ætſæþne gehelt ꝥ gametſap. gý þu ðonne geſeſt ꝥ hit ſpa rie on Gode.¹³ ðonne ſcealt þu nebe geſeſon¹⁴ ꝥ ſum anſealb¹⁵

¹ Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

² Bod. Gob. ³ Cott. ſien. ⁴ Bod. ne þene ꝥ. ⁵ Cott. rie. ⁶ Bod. ſpnecean. ⁷ Cott. ymb þonne þe ne þýrſen. ⁸ Cott. hi ſeo hea goobneſ. ⁹ Cott. ſceole. ¹⁰ Cott. ſceolon. ¹¹ Bod. geþara. ¹² Cott. geſeſt ꝥ te an Godes rie. ¹³ Cott. goode. ¹⁴ Cott. geſeſon. ¹⁵ Cott. anſealb.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ſie mara ðonne hiȝ. þæt ðonne hiȝ ȝa ȝeromnige ȝa he þone urne deȝ. Ðræt ælc ȝing ðe toȝceaben biȝ ffrom oȝrum. biȝ oȝer. oȝer ꝥ ȝing. ðeah hi ætȝæbeȝe fien. Liȝ þonne hȝelc ȝing toȝceaben biȝ ffrom ðam¹ heȝtan ȝobe.² ðonne ne biȝ ꝥ no ꝥ heȝte ȝob.³ ꝥ iȝ ðeah micel ȝyn to ȝeþencenne be Gobe. ꝥ ænȝ ȝob ſie buton on him. oððe ænȝ ffrom him abæleþ. foȝþamþe nan ȝuht niȝ betere ðonne he. ne emn ȝob him. Ðrlic ȝing mæȝ beon betere þonne hiȝ ȝceoppenþ. Foȝþam ic ſecȝe miþ ȝuhtne ȝeȝceabȝneȝȝe. ꝥ ꝥ ſie ꝥ heȝte ȝob on hiȝ æȝneȝe ȝeȝnðe. ꝥ te ffruma iȝ eallȝa ȝinga. Ða cȝæþ ic. Nu þu hæȝt me ȝrife ȝuhte oȝerſealite.⁴ Ða cȝæþ he. Ðræt ic þonne ær ȝæbe ꝥ ꝥ heȝte ȝob ȝ ſio heȝte ȝeȝælȝ an ȝæne. Ða cȝæþ ic. Ða hiȝ iȝ. Ða cȝæþ he. Ðræt ȝille þe ðonne ſecȝan hȝæt ꝥ ſie elleȝ butan Gob. Ða cȝæþ ic. Ne mæȝ ic þæȝ oȝracan. foȝþamþe ic hiȝ ȝæȝ ær ȝeȝara :.

§ IV.^u Ða cȝæþ he. Ðræþeȝ ðu hiȝ aȝeotolon onȝiton mæȝe. ȝiȝ ic ðe ȝume biȝne ȝet⁵ ſecȝe. Liȝ nu tȝa ȝob ȝæȝon.⁶ ðe ne mihton æt ȝonne bion. ȝ ȝæȝon þeah butn ȝobe.⁷ hu ne ȝæne hiȝ ðonne ȝenoh ȝeotol. ꝥ liopa⁸ næpe nauþeȝ ꝥ oȝer. foȝ þȝ ne mæȝ þæt fulle ȝob bion no toðæleþ. hu mæȝ hiȝ beon æȝþeȝ ȝe full. ȝe pana. foȝþam þe cȝeȝaþ ꝥ ſio fulle ȝeȝælȝ ȝ ȝob. ꝥ hi ſien an ȝob ȝ ꝥ ſie ꝥ heȝte. Ða ne maȝon næȝne ȝeotȝan toðæleþe. Ðu ne ȝceolon⁹ þe þonne nebe bion ȝeȝaran ꝥ ſio heȝte ȝeȝælȝ ȝ ſio hæahe ȝobcunðneȝ an ſie. Ða cȝæþ ic. Niȝ nan ȝing ȝoȝne þonne þæt. ne maȝon þe nanȝuhtfinban betere¹⁰ þonne Gob. Ða cȝæþ he. Ac ic ȝolbe ȝet miþ ȝumne biȝne þe behereȝan utan ꝥ þu ne mihtȝt nænne ȝeȝfinban oȝer. ȝa ȝa aȝritena ȝeȝuma iȝ. ꝥ hi ȝillaȝ ſumle hȝæt hȝeȝu niȝeȝ ȝ ſelcūþeȝ eoman. ꝥ hi mæȝen miþ ðȝ aȝeccan ꝥ Gob þana ȝeȝeȝenðȝa :.

§ V.^v Ðu ne hæȝbon þe ær ȝeȝeȝt¹¹ ꝥ Ða ȝeȝælȝa anð ſio ȝobcunðneȝ an ȝæne. þe þe ðonne þa ȝeȝælȝa hæȝþ. ðonne hæȝþ he æȝþeȝ þe þe ðone æȝþeȝ hæȝþ. Ðu ne biȝ þe ðonne full eadȝ. Ðu ne ȝaȝt þu nu hȝæt¹² þe cȝeȝaþ ꝥ þe bio ȝiȝ þe fȝiȝbom hæȝþ. ȝ ȝuhtȝiȝ ðe ȝuhtȝiȝneȝȝe hæȝþ. ȝa þe cȝeȝaþ eac

^u Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.

^v Boet. lib. iii. prosa 10.—Nam quoniam beatitudinis, &c.

¹ Cott. þæm. ² Cott. ȝoobe. ³ Cott. ȝoob. ⁴ Bod. oȝerſealite.

⁵ Bod. ȝeotma. ⁶ Cott. tu ȝoob ȝæȝen. ⁷ Cott. buto ȝoobe. ⁸ ꝥ liopa, desunt in MS. Bod. ⁹ Cott. ȝeolon. ¹⁰ Cott. meþempe. ¹¹ Cott. ȝeȝeȝt. ¹² Cott. ꝥ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him, because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þ rie Lob. þe þa goðneſſe hæfþ 7 ða geſælpa. 7 ælc geſælhƷ mon biþ Lob. 7 þeah iſ an Lob.¹ 7e iſ 7cænn 7 7cæðol ealpa goða. 7 of ðæm cumað eall goð. 7 eft hi funðiaþ to him. 7 he pelt eallpa. þeah he nu rie 7e 7puma 7 7e 7cæðol eallpa goða þe of him cumað.² 7pa 7pa ealle 7ceorpan 7eopþaſ onlihte 7 gebiſhte of ðære 7unnan. 7ume þeah beophtor. 7ume unbeophtor. 7pa eac 7e mona. 7pa miclum he liht 7pa 7io 7unne hine 7eſcniþ. ðonne hio hine ealne 7eonb7cniþ ðonne biþ he eall beopht. Ða ic þa 7iſ 7pell on7eat. þa 7eaſþ ic a7elpæb.³ 7 7pibe a7æpæb. 7 c7æp. Iſ 7iſ la 7unboſlic. 7 7in7um. 7 7e7ceaðlic⁴ 7pell þ þu nu 7e7c. Ða c7æþ he. Niſ nan 7uht 77n7umpe ne 7e7p7ne ðonne þ þun7 þ þiſ⁵ 7pell 7mbe iſ. 7 þe nu 7mbe 7p7ecan 7illaþ. 7opþam me ðincþ goð þ þa hit 7emen7en to þam æ7p7an. Ða c7æþ ic. Ð7æt iſ þ la :

§ VI.^w Ða c7æþ he. Ð7æt þu 7a7c þ ic ðe æ7 7æbe þ 7io 7oðe⁶ geſælþ 7æne goð. 7 of ðære 7oþan geſælþe cumað eall ða oþ7e⁷ goð ðe þe æ7 7mbe 7p7æcon. 7 eft to. 7pa 7pa of ðære 7æ c7mþ þ 7æ7e7 7mon þa eopþan. and þæ7 a7e7p7eap. c7mþ ðonne up æt ðam æ7elme. 77nþ ðonne to b7oce. ðonne to ea. ðonne anblan7 ea. oþ hit 77nþ eft to 7æ. Ac ic 7olbe þe nu ac7p7an hu ðu 7iſ 7pell unðe7p7anben hæ7be7c. Ð7æþe7 ðu 7ene þ þa 7iſ goð. ðe þe of æ7 7mbe 7p7æcon. þ iſ an7ealb. 7 7eop7p7eape. 7 7opemæ7p7e7.⁸ 7 7en7ht. 7 bliſ. Ic 7olbe 7iton h7æþe7 ðu 7enbe7c þ ða7 goð 7æ7on limu 7æ7e 7oþan geſælþe. 7pa 7pa mone7u limu beoþ⁹ on anum men. 7 7eopþaſ ðeah ealle to anum lichoman. oððe þu 7enbe7c þ h7yle¹⁰ an ðapa 7iſ goða 7ophte ða 7oþan geſælþe. 7 7iððan þa 7eope7 goðb 7æ7on hipe goð. 7pa 7pa nu 7aþl 7 licchoma 77p7cað anne mon. 7 7e an mon hæfþ manige him. 7 ðeah to ðam t7am.¹¹ þ iſ to ðære 7aþle 7 to þam lichoman. belimpap ealle þa7 þæ7 monneſ goðb. 7e 7a7clice. 7e lichomlice.¹² Ðæt iſ nu þæ7 lichoman goð. þ mon 7ie 7æ7e7. 7 7p7an7. 7 lan7. 7 b7aþ. 7 maneg7u oþ7u goð to eac þam¹³ 7 ne biþ hit ðeah 7e lichoma 7elf. 7opþam ðeah he ðapa goða h7yle 7opleo7e. ðeah he biþ þ he æ7¹⁴ 7æ7. þonne iſ ðære 7aþle goð 7æ7p7eape. 7 7emet7un7. 7 7e7p7yb. 7 77htc7p7e7. 7-

^w Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. 7 7e þeah iſ Lob. ² Cott. goðþa and ealpa goða þeah iſ meun7 goðb þe of him c7mð. ³ Cott. a7elpæb. ⁴ Cott. 7e7ceaðp7lic. ⁵ Bod. þm. ⁶ Bod. þe. ⁷ Cott. oð7u. ⁸ Bod. 7opmæ7p7e7. ⁹ Bod. man huna hma bioð. ¹⁰ Bod. hyle. ¹¹ Cott. þem t7am. ¹² Cott. 7a7clicu gelichomlicu. ¹³ Cott. eac þem. ¹⁴ Cott. æ7p7e7.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ſiȝdom. and maneȝe ſwelce cẏæftaȝ. 7 ſƿa ȝeah biȝ opeȝ iȝo
 ſuȝl. opeȝ biȝ hiȝe cẏæftaȝ. Ða cẏæȝ ic. Ic polbe ꝥ ȝu me
 ſreȝert ȝet ſƿeotoloȝ ȝmbe ȝa oȝne ȝoȝ¹ ȝe to ȝæpe ſoȝan ȝe-
 ȝæȝhe beluȝpaȝ. Ða cẏæȝ he. Ne ſæȝe ic ȝe æȝ ꝥ iȝo ȝeȝæȝ
 ȝoȝ ƿæpe :- Eȝȝe. cẏæȝ ic. ȝu² ꝥ ſreȝert ꝥ hiȝ ȝ heȝȝte
 ȝoȝ ƿæpe. Ða cẏæȝ he. Eaȝ ȝu nu ȝet ȝeȝaȝa ꝥ te anƿealȝ.
 7 ƿeoȝȝeȝe. 7 ƿoȝeȝæȝiȝeȝ. 7 ȝeȝȝȝt. 7 bliȝ. 7 ȝeo eaȝȝȝeȝ.
 7 ꝥ heȝȝte ȝoȝ. ꝥ ȝa ſiȝen ealle³ an. 7 ꝥ an ȝonne ſiȝe ȝoȝ. Ða
 cẏæȝ ic. Ðu ſille ic nu ƿæȝ oȝȝacan. Ða cẏæȝ he. Ðƿæȝeȝi
 ȝiȝȝ ȝe ȝonne ꝥ ȝa ȝiȝȝ ſiȝen. ȝe ȝaȝa ſoȝena ȝeȝæȝa liȝu. ȝe
 iȝo ȝeȝæȝ ſeȝȝ. Ða cẏæȝ ic. Ic ƿat nu hƿæt ȝu polȝert ƿitan.
 ac me lȝȝte beȝ ꝥ ȝu me ſreȝert ȝuȝe hƿile ȝmbe ꝥ. ȝonne ȝu
 me acȝoȝert Ða cẏæȝ he. Ðu ne miȝt ȝu ȝeȝencan. ȝiȝ ȝa ȝoȝ
 ƿæȝon ƿæȝe ſoȝan ȝeȝæȝe liȝu. ȝonne ƿæȝon hi hƿæt hƿeȝu⁴
 toȝæleȝ. ſƿa ſƿa moȝneȝ lichoman liȝu biȝ hƿæt hƿeȝu⁵ to-
 toȝleȝ. ac ƿæȝa liȝa ȝeȝȝȝȝ iȝ ꝥ hiȝe ȝeȝȝȝȝ æȝne lichoman.
 7 ȝeah ne biȝealluȝȝa ȝeliȝe. Ða cẏæȝ ic. Ne ȝeaȝȝ ȝu maȝe⁶
 ſȝȝeȝan ȝmbe ꝥ. ȝeȝoȝ ſƿeotole ȝu hæȝȝ me ȝeȝæȝ. ꝥ ȝa ȝoȝ
 ne ſiȝt nan ƿuȝt toȝæleȝ ſȝoȝ ȝæpe ſoȝan ȝeȝæȝe. Ða cẏæȝ
 he. ȝeȝoȝ ſuȝte ȝu hiȝ onȝiȝȝ. nu ȝu onȝiȝȝ ꝥ ȝa ȝoȝ ealle
 ſiȝt ꝥ ilȝe ꝥ ȝeȝæȝ iȝ. 7 iȝo ȝeȝæȝ iȝ ꝥ heȝȝte ȝoȝ. 7 ꝥ heȝȝte
 ȝoȝ iȝ ȝoȝ. 7 ȝe ȝoȝ iȝ ſiȝle on anuȝ untȝæleȝ. Ða cẏæȝ ic.
 Niȝ ƿæȝ⁷ nan ȝeo. Ac ic polbe nu ꝥ ȝu me ſreȝert hƿæt hƿeȝu⁸
 unȝeȝȝ :-

§ VII.² Ða cẏæȝ he. Ðæt iȝ nu ſƿeotol. ꝥ te eall ȝa ȝoȝ.
 ȝe ȝe æȝ ȝmbe ſƿæȝeȝon. beluȝpaȝ to ȝam heȝȝtan ȝoȝe. 7 ȝȝ
 meȝ ſeȝaȝ ȝoȝ ȝeȝoȝ. ȝe he ƿeȝaȝ ꝥ ꝥ ſiȝe ꝥ heȝȝte ȝoȝ. ȝȝ³ hi
 ſeȝaȝ anƿealȝ. 7 eaȝ oȝȝu ȝoȝ. ȝe ȝe æȝ ȝmbe ſƿæȝeȝon. ȝȝ hi
 ƿeȝaȝ ꝥ hiȝ ſiȝe ꝥ heȝȝte ȝoȝ. be ȝȝ ȝu miȝt ƿitan ꝥ ꝥ heȝȝte
 ȝoȝ iȝ hƿoȝ eaȝȝa ȝaȝa oȝȝa ȝoȝa ȝe meȝ ƿiȝȝaȝ. 7 hi lȝȝt
 ſoȝiȝam ȝe nanȝe moȝ ne lȝȝt nanȝe ȝiȝȝeȝ buȝton ȝoȝeȝ.
 oȝȝe hƿæȝ hƿeȝu¹⁰ ȝæȝ ȝe ȝoȝeȝe ȝeliȝ biȝ. maȝȝeȝ ȝiȝȝeȝ hi
 ƿiȝȝaȝ ȝe ſuȝl ȝoȝ ne biȝ. ac hiȝ hæȝȝ ȝeah hƿæt hƿeȝu¹¹ ȝe-
 liȝeȝ ȝoȝeȝ. ſoȝiȝam ȝe cẏeȝaȝ ꝥ ꝥ heȝȝte ȝoȝ ſiȝe ȝe¹² heȝȝta
 hƿoȝ eaȝȝa ȝoȝa. 7 ȝeo hiȝoȝ ȝe eall ȝoȝ on hƿeaȝȝaȝ. 7 eaȝ ꝥ
 ȝiȝȝ ȝe moȝ eall ȝoȝ ſoȝe ȝeȝ. ſoȝ ȝam ȝiȝȝe meȝ lȝȝt æȝeȝ

² Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipia, &c.

¹ Cott. oȝȝu ȝoȝoȝ.

² Cott. ȝe ȝu.

³ Bod. eall.

⁴ Cott. huȝu.

⁵ Cott. huȝu.

⁶ Cott. ma.

⁷ Bod. ꝥ.

⁸ Cott. hƿeȝu.

⁹ Bod. ꝥ.

¹⁰ Cott. hƿeȝu.

¹¹ Cott. hƿeȝu.

¹² Cott. ȝe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldst speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicity, or the felicity itself? Then said I: I now perceive what thou wouldst know. But I rather wish that thou wouldst inform me somewhat concerning it, than that thou shouldst inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldst now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara goða ðe hi lýt. ꝥ ðu miht ƿiþe ƿeotole onȝtan be þam.
 ðe nanne mon ne lýt þær þinger þe hine¹ lýt. ne þær þe he
 beþ. ac þær þe he mið þam earpaþ. forþamþe he penþ. ȝif he
 ðonne luſt beȝite. ȝ ꝥ þurhtio. ꝥ he ðonne ȝetihhoð² hæfþ.
 ꝥ he þonne hæbbe fulle ȝeſælþa. Du ne ƿart ðu ꝥ nan mon
 for þý ne ƿit. ðe hine iuðan lýt. ac ƿit for þý þe he mið
 þære ƿabe earpaþ ƿume earmunȝa.³ Sume mið þære ƿabe ear-
 paþ ꝥ he ƿien ðý halpa. Sume earpaþ ꝥ he ƿien þý caſpan.
 Sume ꝥ hi ƿolbon cuman to ƿumere þara ƿopa ðe hi ðonne to
 fundiaþ. Du ne iſ þe nu⁴ ȝenoh ƿeotol ꝥ men nane ƿuht⁵
 ƿiðoþ ne luſiaþ. ðonne he doþ ꝥ hehte ȝob. forþamþe ælc
 ƿuht dæg ðe hi ƿiðiaþ oððe doþ. hi doþ for þý. ðe hi ƿolbon
 habban ꝥ hehte ȝoob on þæm. ac he ȝſeliaþ⁶ ƿume on þam ðe
 hi penað ꝥ he mægen habban full ȝob ȝ fulle⁷ ȝeſælþa on
 ðiſum andƿearþum ȝoobum. Ac ða fullan ȝeſælþa ȝ ꝥ hehte
 ȝob iſ Loð⁸ ſelf. ƿa ƿa pe oft ær ȝæbon. Ða cƿæþ ic. Ne
 mæȝ ic no ȝeƿencan hu ic þær oþracan mæȝe. Ða cƿæþ he.
 Uton lætan þonne bion þaſ⁹ ƿræce. ȝ bion unc þær oþroȝe.
 nu ðu ƿa fullce onȝiten hæft ꝥ Loð ſimle biþ untobæleblíc
 ȝ full ȝob. ȝ ꝥ hiſ ȝoob ȝ io hiſ ȝeſælþ him naþronan utane
 ne com. ac þær ſimle on him ſelfum. ȝ nu iſ. ȝ á biþ :

§ VIII. Ða ſe ƿiſdom ða ðiſ ƿell aȝæb hæfðe. þa onȝan
 he eft iſȝan ȝ þuſ cƿæþ. ſel la men ſel. ælc þara þe ƿeo iſe
 fundiȝe to ðam ȝoobe. ȝ to ðam ȝeſælþum. ȝ ſe þe nu ȝehæft
 iſe mið ðære unſýttan luſe þiſſe miððan ȝearðeȝ. ſece him
 ƿeobom hu he mæȝe becuman to þam ȝeſælþum. forþam ꝥ
 iſ io an ƿæſt eallra upra ȝeſƿinca. io an hýþ býþ ſimle
 ſmýltu æfter eallum ðam ýſtum ȝ ðam ýſum upra ȝeſƿinca.
 ꝥ iſ ſeo an ƿiðoȝ ȝ io an ƿroſer eſmunga æfter ðam
 eſumðum þiſſeȝ andƿearðan liſeȝ. Ac þa ȝýlðenan ſtanar. ȝ þa
 ȝeolſnenan. ȝ ælceſ cýnneȝ ȝimmar. ȝ eall þeȝ andƿearða ſela.
 ne onlihtaþ hi nauht þeȝ moðeȝ eagan. ne heora ȝearpneſſe
 nauht ȝebetap to ðære ȝearpunga ðære ȝoþan ȝeſælþe. ac ȝet
 ƿiþoþ he ablenðaþ ðeȝ Moðeȝ eagan. ðonne hi hi aſcſpan.
 Forþam ealle þa þinȝ ðe heſ liða on þiſum andƿearðum liſe.
 iſnt eorþlice. for ðý hi iſnt ƿleombe. Ac io ƿunðorlice be-
 oþhtneȝ. ðe ealle ðinȝ ȝebihht ȝ eallum ſelt. nýle ꝥ þa ƿapla

¹ Boet. lib. iil. metrum 10.—Huc omnes pariter venite, &c.

² Bod. hipe. ³ Cott. Getiohhað. ⁴ ƿume earmunȝa, deest in MS.
 Bod. ⁵ Cott. þonne. ⁶ Cott. ꝥ te men nan ƿuht. ⁷ Cott. ȝſoliað.
⁸ Cott. fulla. ⁹ Cott. ȝoob iſ ȝob. ¹⁰ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge
 gefion ða biþhtu þær heopenlican leohtes mid hluttrum eazum
 lif. 7oðer. ðonne wile he cweþan ꝥ 7io beoþhtnes þærs 7unnas
 7eiman 7ie. þærteþner¹ to metanne wif þa ecan biþhtu
 7oðer :

§ IX.* Ða 7e 7iſthom ða 7iſ leop arungen hæfðe. þa cwæþ
 ic. Ic eom gefara ðær 7e ðu 7e77. forþamþe ðu hit hæf7e ge-
 7eþeð mid gefeandwiflice 7ace. Ða cwæþ he. Mið hu miclan²
 7eo polðe7 7u nu habban geboht ꝥ 7u mihte7 on7itan hwæt
 ꝥ 7uþe 7oð 7æ7e. 7 hwelc hit 7æ7e. Ða cwæþ ic. Ic polbe
 7æ77uan mið 7wiþe un7meðlice 7eþean. 7 ic polbe mið unap-
 meðum 7eo³ 7eb7e7an ꝥ ic hit mo7ce gefion. Ða cwæþ he. Ic
 hit 7e ðonne wille 7e7æcan. Ac 7i an ic 7e beboðe. ꝥ 7u 7eah
 7o7i ðæ7e tæcni7e ne for7ite ꝥ 7i ic æ7 tæhte. Ða cwæþ ic.
 Ne7e. ne for7ite ic hit no. Ða cwæþ he. Ðu ne 7æbo7 7e 7e
 æ7 7i 7iſ antwea7e lif ðe 7e he7i wifnæ7. næ7e no ꝥ he77e
 7oð. forþam hit 7æ7e mi7lic⁴ 7 on 77a man77ealð 7ebæleð.⁵
 7i hit nan mon ne mæ7 eall habban ꝥ him ne 7ie 7umet 7iſe7
 7ana. Ic 7e tæhte ða 7i te ðær 7æ7e ꝥ he77e 7oð. ðær ðær
 7u 7oð ealle 7e7æbe7oðe biþ. 77elcð hi 7ien to anum 7e7e⁶ 7e-
 7oten. Ðonne 7ær biþ full 7oð. ðonne ða 7oð ealle. 7e 7e æ7
 7æbe 77æ7e. beoþ to anum 7oðe 7e7æbe7oð. ðonne ne biþ
 7ær nanet 7oðer 7ana. Ðonne þa 7oð ealle on annet7e biþ. 7
 7io annet bið on ecnet7e. Líf hi on ecnet7e næ7en.⁷ Ðonne
 næ7e hiopa 77a 7wiþe to 7iſnanne. Ða cwæþ ic. Ðæt iſ 7e7æb.
 ne mæ7 ic þær no 77eo7an.⁸ Ða cwæþ he. Æ7 ic ðe hæfðe
 7e7æb ꝥ 7i næ7e full 7oð þæt eall æ7æbe7e næ7e. forþam iſ
 7i full 7oð ðæt eall æ7æbe7e iſ untobæleð. Ða cwæþ ic. Ð7a
 me 7iſe7. Ða cwæþ he. 7e77 7u nu ꝥ ealle ða 7iſ 7e 7oðe
 7iſe on 7iſ7e 7o7ulcðe. for þý 7oðe 7iſe.⁹ þý hi habbaþ¹⁰ hwæt
 h7e7u¹¹ 7oðer on him. Ða cwæþ ic. Ð7æ7 mæ7 ic ellet 7enan.
 hu ne iſ hit 77a. Ða cwæþ he. Ðu 7eal7 7eah 7e77an ꝥ 7io
 annet 7 7io 7oðner an 7iſe 7ie. Ða cwæþ ic. Ne mæ7 ic þær
 o77acan. Ða cwæþ he. Ðu ne miht ðu 7eþencan ꝥ ælc 7iſe
 mæ7 bion. 7e on ðiſ7e 7o7ulbe. 7e on 7æ7e to7eapban. ða hwile
 7e hit untobæleð biþ. þonne ne biþ hit eallunga 77a 77a hit æ7

* Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. þær æ7 ne7.

² Cott. micla.

³ Cott. 7io.

⁴ Cott. mi7lic.

⁵ Cott. tobæleð.

⁶ Cott. 7e7e.

⁷ Bod. ne 7ien.

⁸ Cott. 77eo7ean.

⁹ Cott. 7ien.

¹⁰ Cott. hæbhen.

¹¹ Cott. h7e7u.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sun-shine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains un-separated, but afterwards it is not altogether as it before

pær. Ða cƿæþ ic. Sege me þ̅ ꝥ ꝥeotolon. ne mæg ic fullice on-
 xitan æfter hƿæm ðu ƿƿƿart. Ða cƿæþ he. ƿart ðu hƿæt
 mon ƿie. Ða cƿæþ ic. Ic ƿit þ̅ hit is¹ ƿap̅ 7 lichoma. Ða cƿæþ
 he. Ðƿæt ðu ƿart þ̅ hit biþ mon. Ða hƿile ðe seo ƿap̅ 7 se
 lichoma untælebe² beoþ. ne biþ hit nan mon. ƿiððan hi to bæle
 bioþ. ƿƿa eac se lichoma biþ lichoma. ƿa hƿile þe he hi limu
 ealle hæfþ. 7 if he ðonne hƿylc lim ƿoplyt. þonne ne biþ he eall
 ƿƿa he ær ƿær. þ̅ ilce þu miht geþencan be ælcum ðinge. þ̅
 nan þing ne biþ ƿelce hit ƿær ƿiððan hit ƿanian onginþ. Ða
 cƿæþ ic. Nu ic hit ƿat. Ða cƿæþ he. ƿenrt ðu hƿæþer ænig
 geſceart ƿeo. ðe hi ƿe pillan³ nylle ealne ƿeg bion. ac ƿile hi ƿe
 ætnum pillan⁴ ƿopreorþan :-

§ X.^a Ða cƿæþ ic. Ne mæg ic nane cƿica ƿuht onxitan ðara,
 þe ƿite hƿæt hit ƿille. oððe hƿæt it nylle. ðe ungeneþ lyt⁵
 ƿopreorþan. ƿopþam⁶ ælc ƿuht ƿolbe bion hal 7 libban. ðara þe
 me cƿica⁷ ðincþ. bute ic nat be tƿeopum. 7 be ƿýrtum. 7 be
 ƿulcum geſceartum ƿylce nane ƿaple nabbaþ. Ða ƿmeapcobe
 he 7 cƿæþ. Ne ðearrt þu no be þæm geſceartum tƿeoƿan þe⁸
 na þe be þæm oppum. Ðu ne miht þu geſion þ̅ ælc ƿýrt 7 ælc
 ƿuða⁹ ƿile ƿeaxan on þæm lande ſeloſt. ðe him betrt geſirt. 7
 him gecýnbe biþ 7 geſunelic. and þær þær hit geſet þ̅ hit
 hƿaþoſt ƿeaxan mæg. 7 latoſt ƿealopixan.¹⁰ Ðumra ƿýrta oððe
 ſumet ƿuða eapb biþ on ðunum. ſumra on meſcum. ſumra
 on morum. ſumra on clubum. ſumra¹¹ on barum ſonbum.
 Num þonne ƿa ƿuða.¹² ƿa ƿýrt. ƿa hƿeþer ƿa ðu ƿille. of
 þære ƿtope þe hi eapb 7 æpelo biþ on to ƿeaxanne. 7 ſette on
 uncýnbe¹³ ƿtope him. ðonne ne gegneþ hit ðær nauht. ac ƿop-
 reapiþ. ƿopþam ælceſ landes gecýnb is. þ̅ hit him zelice ƿýrta
 7 zelicne ƿubu týþrige.¹⁴ and hit ƿa beþ. ſuþaþ 7 ſýrþnaþ
 ƿiþe georne. ƿa longe ƿa heora gecýnb biþ. þ̅ hi 7nopan
 moton. Ðƿæt ƿenrt þu ƿopþi ælc ſæb 7nope¹⁵ innon ða eorþan.
 7 to ciþum 7 to ƿýrtumum ƿeoþe on ðære eorþan.
 buton ƿop þy þe hi tlohþaþ þ̅ se ſtemn 7 se helm mote þy
 ƿærtor 7 þy leng ſtanbon. Ðu ne miht þu onxitan. Ðeah þu
 hit geſeon ne mæge. þ̅ eall se ðæl. se þe þær tƿeoſe on tƿelf

^a Boet. lib. iii. proza 11.—Si animalia, inquam, consideram, &c.

¹ Cott. bið. ² Cott. untælebe. ³ Cott. ƿie. þe hi ƿe pillum. ⁴ Cott. pillum. ⁵ Bod. lyrt. ⁶ Cott. ƿopþæm þe. ⁷ Cott. cƿico. ⁸ Cott. þou. ⁹ Cott. ƿuða. ¹⁰ Cott. ƿealopian. ¹¹ Bod. ſume. ¹² Cott. ƿuða. ¹³ Cott. ungecýnbe. ¹⁴ Cott. týþre. ¹⁵ Cott. cƿeoſe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum Ʒepeaxeþ,¹ ꝥ he onginþ of ðam Ʒýrtumum. and ƷƷa
 uƷpenþeþ Ʒneþþ of þone Ʒtemn. Ʒ Ʒiððan andlang ðæs Ʒiþan. Ʒ
 andlang þrepe Ʒunðe of ðone helm. and Ʒiððan æƷter ðam
 boƷum oððe ꝥ hit ut aƷƷunƷþ. on leaƷum. Ʒ on bloƷtum. Ʒ
 on bleþum. ÐƷi ne miht þu onƷitan ꝥ te ælc riht cƷiceƷ² biþ
 inananƷeaþð hneƷcort. Ʒ unbƷoðc heaƷboƷt. ÐƷæt þu miht Ʒe-
 feon hu ꝥ tƷeoƷ biþ uton ƷeƷcýnpeþ³ Ʒ beƷƷæfeþ⁴ mið þæne
 Ʒunðe Ʒiþ ðone Ʒinter. Ʒ Ʒiþ þa Ʒtearcan ƷtoƷmaƷ. Ʒ eac Ʒiþ
 þæne Ʒunnan læto on Ʒumere. ÐƷa mæƷ ꝥ he ne ƷunðriƷe
 ƷƷýlcra ƷeƷceaƷta uƷeƷ⁵ ƷceoppenðeƷ.⁶ Ʒ huƷu þæƷ ƷceoppenðeƷ.
 and ðeah þe huƷ nu ƷunðriƷen. hƷealc uƷe mæƷ aƷeccan me-
 ðemilce uƷeƷ ƷceoppenðeƷ Ʒillan Ʒ anƷealb. hu huƷ ƷeƷceaƷta
 ƷeƷuƷaþ Ʒ eƷt ƷanƷaþ. ðonne ðæs tima cýmþ. Ʒ of heoƷia Ʒæbe
 ƷeoƷþaþ eƷt ƷeebniƷaðe. ƷƷýlce hi þonne ƷeoƷþon to eƷƷeaƷte.
 hƷæt hi ðonne eƷt bioþ. Ʒ eac hƷæt hƷegu⁷ anlice bioð. ƷƷilce
 he æ beon.⁸ ƷoƷþam⁹ hi ælce ƷeƷne ƷeoƷþaþ to æðƷeaƷte.

§ XI.^h ÐƷeþeƷ ðu Ʒet onƷite ꝥ ða unceþenðan ƷeƷceaƷta
 Ʒiðoðon to biunne on ecneƷƷe ƷƷa ilce ƷƷa men. ƷiƷ hi mihton.
 ÐƷeþeƷ ðu nu onƷite ƷoƷþaþ ꝥ ƷýƷ ƷunðriƷe up. and Ʒio eoƷþe
 of ðune. ƷoƷ hƷý iƷ þæt. buƷon ƷoƷ þý ðe Loð ƷeƷceop huƷ eaƷð
 up. Ʒ huƷe of ðune. ƷoƷ þý Ʒunðiaþ¹⁰ ælc ƷeƷceaƷt ƷiðeƷ ƷiþoƷt.
 ƷiðeƷ huƷ eaƷð Ʒ huƷ hælo ƷiþoƷt bioþ. and Ʒliþ ꝥ te huƷ ƷiþeƷ-
 ƷeaƷð biþ. Ʒ unƷeþýðe. Ʒ unƷelic. ÐƷæt þa ƷtanƷ. ƷoƷþam hi
 Ʒunt Ʒcile ƷeƷcýnðe and heaƷþne. bioþ eaƷþoðe to toðælenne.
 and eac uneaƷe to Ʒomne cumað. ƷiƷ hi Ʒebælebe¹¹ ƷeoƷþaþ. ƷiƷ
 þu þonne ænne Ʒtan toclifft. ne ƷýƷ he næƷƷe ƷeƷaðeƷnoð ƷƷa
 he æƷ þæƷ. Ac ꝥ þætet Ʒ Ʒio lýft bioþ hƷene hneƷcƷian Ʒe-
 cýnðe. hi bioþ Ʒiþe eaƷe to toðælenne. ac hi biþ eƷt Ʒona æt-
 ƷæðeƷe. Ðæt ƷýƷ ðonne ne mæƷ næƷƷe ƷeoƷþan toðæléb. Ic
 Ʒæðe þeah nu hƷene æƷ. ꝥ te nan riht huƷ aƷenum Ʒillum
 nolde ƷoƷƷeoƷþan. ac ic eom nu maƷe¹² ýmbe ꝥ ƷeƷcýnð. þonne
 ýmbe þone Ʒillan. ƷoƷþam hi hƷilum Ʒillaþ on tƷa.¹³ þu miht
 Ʒitan¹⁴ be manegum Ʒungum ꝥ ꝥ ƷeƷcýnð iƷ Ʒiþe micel. iƷ ꝥ ƷoƷ
 micel ƷeƷcýnð. ꝥ upum lichoman cýmþ eall huƷ mæƷen of ðam¹⁵
 mete þe þe ƷicƷað. and ðeah ƷæƷþ Ʒe mete ut þuƷh ðone

^h Boet. lib. iii. proa 11 — Ea etiam quæ inanimata esse, &c

¹ Cott. ƷeƷeƷð. ² Cott. cƷiceƷ. ³ Cott. utan ƷeƷcƷpeþ. ⁴ Bod. beƷeƷað. ⁵ Bod. uƷeƷeƷ. ⁶ Cott. ƷcýppenðeƷ. ⁷ Cott. hƷegu.

⁸ Cott. bioƷ. ⁹ Cott. ƷoƷþam. ¹⁰ Bod. Ʒunðað. ¹¹ Cott. toðælbe.

¹² Cott. ma. ¹³ Cott. tu. ¹⁴ Ʒitan, deest in MS Bod. ¹⁵ Cott. þam.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīȝ ȝwæc¹ ðeah ȝ hīȝ cwæst ȝecȝmþ on ælcere
 æbne. ȝwæ ȝwæ mon melo² ȝȝt.³ þ̅ melo⁴ ðuȝh⁵ cwȝpp ælc ȝȝel.
 ȝ þa ȝwofa⁶ ȝeowfap aȝȝnðneþ. ȝwæ eac upe ȝaȝt biȝ ȝwȝe ȝibe
 ȝapenbe unum unȝillum ȝ upeȝ unȝeapealbeȝ ȝor hīȝ ȝecȝnbe.
 nalleȝ⁷ ȝor hīȝ ȝillan. þ̅ biȝ ðonne þonne ȝe ȝlapap. ȝwæt ða
 netenu ðonne. ȝ eac þa oȝpe ȝerȝeaȝta. ma ȝilniap ðæȝ ȝe hī
 ȝilniap ȝor ȝecȝnbe ðonne ȝor ȝillan. Unȝecȝnbelic iȝ ælcpe
 ȝuhte⁸ þ̅ hit ȝilniȝe ȝȝecenneȝe oððe beapet. ac ȝeah manȝ
 þȝȝ biȝ to þæm ȝeneþ þ̅ hit ȝillnap ðapa æȝȝȝeȝ. ȝorþam⁹ ȝe
 ȝilla biȝ ðonne ȝȝenȝȝia ðonne þ̅ ȝecȝnþ. hȝilum biȝ ȝe ȝilla
 ȝȝȝna þonne þ̅ ȝecȝnþ. hȝilum þæt ȝecȝnþ oȝeȝcȝmþ þone
 ȝillan. ȝwæ nu ȝwænneȝ beȝ. ȝeo bið ælcum men ȝecȝnbe. ȝ
 hȝilum¹⁰ ðeah hīȝe biȝ ȝorȝeȝneþ hīȝe ȝecȝnbeȝ ðuȝh þæȝ
 monneȝ ȝillan. eall ȝio luȝu ðæȝ hæmeþ ðȝȝeȝ biȝ ȝor ȝecȝnbe.
 nalleȝ¹¹ ȝor ȝillan :-

§ XII.^c Be þam þu miht openlice ȝitan þ̅ ȝe ȝeoppeneþ
 eallna ȝerȝeaȝta hæȝȝ ȝorȝȝen ænne luȝt ȝ an ȝecȝnþ eallum
 hīȝ ȝerȝeaȝtum. þ̅ iȝ þ̅ hī ȝolbon á bion. ælcere ȝuhte iȝ ȝe-
 cȝnbe þ̅ hit ȝillniȝe þ̅ hit á ȝe be þam ðæle ðe hit hīȝ ȝecȝnbe¹²
 healban mot ȝ mæȝ. Ne þeapȝt ðu no ȝȝeoȝan ȝȝbe þ̅ ȝe ðu
 æȝ ȝȝeoȝert. þ̅ iȝ be þam ȝerȝeaȝtum ðe nane ȝaple nabbap.
 ælc ȝapa ȝerȝeaȝta ðe ȝaple hæȝȝ. ȝe eac ða ȝe nabbap. ȝillniap
 ȝȝle to bionne. ðæ cwæȝ ic. Nu ic ongȝe þ̅ þ̅ ic æȝ ȝȝbe
 ȝȝeoȝe. þ̅ iȝ þ̅ ælc ȝerȝeaȝt ȝillnap ȝȝle to bionne. þ̅ iȝ ȝȝe
 ȝȝȝal¹³ on ðæne ȝȝȝȝunȝe. ða cwæȝ he. ȝwæȝeȝ¹⁴ þu ðonne
 ongȝe þæt ælc ȝapa ȝuhta ðe him beon þenȝȝ. þ̅ hit þenȝȝ
 æȝȝæbȝe beon ȝehal unbæleþ. ȝorþam ȝȝ hit to bæleþ biȝ.
 þonne ne biȝ hit no hal.¹⁵ ða cwæȝ ic. ðæt iȝ ȝoȝ. ða cwæȝ
 he. Eall þȝȝ habbaȝ þeah ænne ȝillan.¹⁶ þ̅ iȝ þ̅ hī ȝolbon á
 bion. ȝuȝh þone ænne ȝillan hī ȝillniap þæȝ aneȝ ȝoȝeȝ¹⁷ ðe á
 biȝ. þ̅ iȝ ȝob.¹⁸ ða cwæȝ ic. Spæ hit iȝ ȝwæ þu ȝæȝȝt.¹⁹ ða
 cwæȝ he. ȝwæt þu miht openlice ongȝiton þ̅ þ̅ iȝ ȝor mlice
 ȝob²⁰ þȝȝ þ̅ ealle ȝerȝeaȝta ȝ ealle²¹ ȝuhta ȝilniap to habbenne.

^c Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ȝwæc.

² Cott. meolo.

³ Cott. ȝeȝt.

⁴ Cott. meolo.

⁵ Cott. þuȝh.

⁶ Cott. ȝȝeȝa.

⁷ Cott. nabeȝȝ.

⁸ Bod. bið ælcpe

⁹ ȝȝhte.

¹⁰ Cott. ȝorþæm.

¹¹ Bod. ȝehȝilcum.

¹² Cott. naley.

¹³ Bod. hīȝ ȝecȝnþ.

¹⁴ Cott. ȝȝeoȝol.

¹⁵ Bod. ȝwæt.

¹⁶ Bod. untobæleþ

¹⁷ bið hit ȝehal.

¹⁸ Bod. ðæt ealle þȝȝ habbaȝ ænne ȝillan.

¹⁹ Cott.

²⁰ ȝoȝeȝ.

²¹ Cott. ȝoȝ.

²² ȝwæ ȝuȝȝȝt, desunt in MS. Bod.

²³ Cott.

²⁴ ȝoȝ.

²⁵ Cott. ealȝa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation of *them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cƿæþ ic. Ne mæg nan mon ƿorþre ƿeƿgan. ƿorþam¹ ic onƿite
 ꝥ enlle ƿerceanƿa toƿleoron² ƿa ƿa ƿæteƿ. 7 nane ƿebbe. ne
 nane enbebyrðneſſe ne heolbon. ac ƿiþe unƿercedlice³ toƿlupen
 7 to nauhte ƿurðen. ƿa ƿa ƿe ær ƿædon⁴ on ƿiþre ilcan bec.
 ƿiþ hi næƿþon ænne Gode ƿe him eallum ƿerorþe. 7 ƿacode. and
 ƿæbbe. Ac nu ƿorþamþe ƿe ƿuton ꝥ an ƿealbenþ iſ eallra ðinra.
 ƿe ƿceolon⁵ beon nebe ƿeƿan. ƿam ƿe ƿillan. ƿam ƿe nýllan. ꝥ
 he ƿe ƿe hebyta hƿor eallra ƿoda. Ða ƿmercobe⁶ he ƿiþ min 7
 cƿæþ. Eala⁷ min cild ea. hƿæt þu eart ƿiþe ƿerælið. 7 ic ƿiþe
 bliþe. ƿor þinum⁸ andƿite. ƿiþe neah þu onƿeate ða ꝥ ƿiht. 7
 ꝥ ilce ꝥ þu ær ƿæbeƿt ꝥ þu onƿiton ne mihteƿt. ðær þu ƿæne
 nu ƿeƿa. Ða cƿæþ ic. Ðƿæt ƿær ꝥ ꝥ ic ær ƿæbe ꝥ ic nýſte.⁹
 Ða cƿæþ he. Ðu ƿæbeƿt ꝥ ðu nýſte¹⁰ ælcƿe ƿerceanƿe enbe.
 ac ƿite nu ꝥ ꝥ iſ ælcƿe ƿerceanƿe enbe. ꝥ þu ƿelf ær nembeƿt.
 ꝥ iſ ƿod.¹¹ to þam ƿunbiar ealle¹² ƿeceanƿa. nabbap hi nan ƿod
 oſeꝥ ꝥ to ƿecanne. ne hi nan ƿiht ne maƿon ne uſon ne uton
 ƿinban :-

CAPUT XXXV¹

§ I. ÐA he ða ƿiſ ƿpell aſæb hæfþe. ða onƿan he eſt ƿinƿan.
 7 ƿiſ cƿæþ. Ða hƿa ƿa ƿille ðioplce ƿiſƿiƿan miþ inneƿarþan
 Mobe æfter ƿýhte. 7 nýlle ꝥ hine ænið mon oððe ænið ðinð
 maðe ameƿƿan. onƿinne ðonne ƿecan on innan him ƿelfum. ꝥ
 he ær ýmbuton hine ƿohte. 7 ƿoſlæte unniýtte ýmbhroƿan ƿa
 he¹³ ƿiſoſt mæge. 7 ƿeƿæbeƿiðe to þam anum. 7 ƿeƿecge
 ðonne hiſ ænum¹⁴ Mobe. ꝥ hit mæg ƿinban on innan him
 ƿelfum ealle ða ƿod ƿe hit ute ƿeƿ. ðonne mæg he ƿiþe ƿaþe
 onƿitan ealle ꝥ ýſel 7 ꝥ unnet. ꝥ he ær on hiſ Mobe hæfþe.
 ƿa ƿeotole ƿa þu miht ða ƿunnan ƿeƿeon. 7 þu onƿite ƿiſ
 ægen ingeƿanc. ꝥ hit biþ micle beoƿihtne 7 leohtne ðonne ƿeo
 ƿunne. ƿorþam nan hæfneſ ƿær lichoman. ne nan unƿeap ne
 mæg eallunga acion oſ hiſ Mobe þa ƿihtƿiſneſſe.¹⁵ ƿa ꝥ he
 hiſe hƿæt hƿegu nabbe on hiſ Mobe. ðeah ƿio ƿƿærneſ þær
 lichoman. 7 þa unƿeap oſt abiſegien ꝥ Mobe miþ oſeƿiðio-

¹ Boet. lib. iii. metrum 11. — Quisquis profundâ mente, &c.

² Cott. ƿorþam. ³ Cott. ƿleorom. ⁴ Bod. ungelice. ⁵ Cott. lange
 ƿædon. ⁶ Cott. ƿeolon. ⁷ Cott. ƿmercobe. ⁸ Cott. Ea ⁹ Bod.
 mino. ¹⁰ Cott. neſſe. ¹¹ Cott. neſſe ¹² iſ ƿ ƿod, desunt in MS.
 Bod. ¹³ Cott. ealla. ¹⁴ Bod. hi. ¹⁵ Bod. anum. ¹⁶ Bod. un-
 ƿihtƿiſneſſe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulneſſe 7 mið þam ȝeþolmiſſe hiſ forþio ꝥ hit ne mæȝe ȝra beophhte ȝcinan ȝra hit wolbe. 7 ðeah biþ iumle corn ðære ȝorþræſtneſſe ȝæð on þære ȝaple puniȝenbe. ða hwiþe þe ȝio ȝapl 7 ȝe lichoma ȝeþerode beoþ. ꝥ corn ȝceal bion aþeht mið aȝcunga 7 mið lape. ȝif hit ȝnopan ȝceal. Ðu mæȝ ðonne æniȝ man ȝýhtȝiſlice 7 ȝerþeaðȝiſlice acȝiȝan. ȝif he nan ȝnot ȝihtȝiſneſſe on him næfþ. niſ nan ȝra ȝwiþe beðæled ȝýhtȝiſneſſe. ꝥ he nan ȝýht andȝýrðe nýte. ȝif mon acȝaþ. Forþam hit iſ ȝwiþe ȝýht ȝpell ꝥ Plato ȝe uprita ȝæbe. he cȝæþ ȝra hȝa ȝra unȝemýnðȝ ȝie ȝihtȝiſneſſe. ȝeþeſſe hine to hiſ ȝemýnðe. ðonne ȝint he ðær þa ȝýhtȝiſneſſe ȝehýðbe mið þær lichoman hæfȝiſneſſe 7 mið hiſ Moder ȝeþreþneſſe 7 biſȝunga :

§ II.^e Ða cȝæþ ic. Ic eom ȝeþaȝa ꝥ ꝥ ȝaſ roð ȝpell ꝥ Plato ȝæbe. Ðu ne mýnȝoberȝ¹ þu me eac nu tupa þære ilcan ȝræce. æreſt þu cȝæþe ꝥ ic hæfþe forȝiten ꝥ ȝecýnðelic ȝob. ꝥ ic on innan me ȝelfum hæfþe. for ðær lichoman hefȝiſneſſe. æt oðrum ceſſe þu me ȝæbeſt þæt ðu hæfþeſt onȝiten ꝥ me ȝelfum ȝuhte ꝥ ic hæfþe eallunga forþlopen ꝥ ȝecýnðelice ȝob. ꝥ ic oninnan me ȝelfum ȝceolþe habban. for ðære unȝemetlican unnotneſſe ðe ic hæfþe forþam forlætenan ȝelan. Ða cȝæþ he Ðaþ þu nu ȝemýnðeſt ða ȝorð þe ic þe ȝæbe on þære forþman bec. ðonne miht² ðu be þam ȝorðum ȝenog ȝreotole onȝitan ꝥ ꝥ þu ær ȝæbeſt ꝥ þu nýſſeſt.³ Ða cȝæþ ic. Ðæt ȝær ꝥ. hæt ȝæbe ic ꝥ ic nýſſe :.⁴ Ða cȝæþ he. Ðu ȝæbeſt on þære ilcan bec. ꝥ þu onȝeate ꝥ te God ȝeolþe ȝiſſe midðan ȝearþeſ. ac þu ȝæbeſt ꝥ þu ne mihte ȝitan humeta he hiſ ȝeolþe. oððe hu he hiſ ȝeolþe. Ða cȝæþ ic. Ic ȝeman ȝenog ȝeapn⁵ min aȝen ðýſȝ. 7 ic hiſ ȝær ær ðe ȝeþaȝa. þeah ic hit þa be ȝumum ðæle onȝeate. ic wolbe ȝet hiſ mape æt ðe ȝe-heonan. Ða cȝæþ he. Ne ðe nauht ær ne tȝeode ꝥ te God ȝæðbe 7 ȝeolþe ealler midðaneapþeſ :. Ða cȝæþ ic. Ne me ȝeot⁶ nauht ne tȝeop. ne nu næfſe ne tȝeop.⁷ ic þe ȝille eac ȝona ȝecȝan be hȝæm ic hit æreſt⁸ onȝeat. Ic onȝeat þæt ðeſ midðanȝeapð ȝær of ȝwiðe manezum and miſſicum⁹ ðingum ȝeȝaðeþoð. 7 ȝwiþe fæſte to ȝomne ȝelimeð 7 ȝeapnȝob. næſſen hi ȝeȝaðeþode 7 ȝeapadoðe. ȝra ȝiþeſſeapnða ȝeſceafſa. ðonne ne ȝurðon he næfſe ne ȝeþorhte ne eac ȝeȝaðeþode. 7 ȝif he hi

¹ Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

² Cott. mýnȝoberȝ. ³ Cott. meahȝe. ⁴ Cott. nýſſe. ⁵ Cott. ȝeape. ⁶ Cott. ȝiet. ⁷ Cott. tȝeopð. ⁸ Bod. þam ic æreſt. ⁹ Cott. miſſicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldst not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunbe¹ mið hīr unabm̃denblicum² pacentum. ðonne toſlupan hi ealle.³ ⁊ næpon⁴ no ſpa Ʒep̃ſlice. ne ſpa enbeþ̃nbl̃ce. ne ſpa Ʒemetlice hīora ſcebe. ⁊ hīora p̃ſne funben on hīora-ſtorum. ⁊ on hīora tidum. Ʒif an unapenbenblic Gōb næpe. peolbe pone Ʒob ꝥ ꝥ he iſ. ꝥ ic hate Gōb ſpa ſpa ealle Ʒerceaſta hataþ :

§ III.^f Ða cƷæþ he. Nu ðu þæt ſpa openlice ongiten hæfſt. ne þearfe ic nu nauht ſp̃be ŷmbe ꝥ ſp̃ncan. ꝥ ic ðe ma be Ʒobe ꝑecce. ſoþþæm ðu eart nu ſulneah cumen innon⁵ ða ceaſtne þære ſoþan Ʒerælp̃e. þe þu lange ær ne mihter aþebian. Ac p̃t ſeulon ſpa ðeah ſecan ꝥ ꝥ p̃t ær m̃nton. Ða cƷæþ ic. Ðræt iſ ꝥ. Ða cƷæþ he. Ðu ne tealban p̃t ær ꝥ te ſenht þære⁶ Ʒerælp̃a. ⁊ ða Ʒerælp̃a pænon Gōb. Ða cƷæþ ic. SƷa hit iſ ſpa þu reƷt. Ða cƷæþ he. Gōb ne beþearf naner oþ̃er ſultumer. buton hīr ſelfer. hīr Ʒerceaſta mið to p̃al-ðanne. Ne⁷ ma þe he ær þorſte to ðam peorce. ſoþþam⁸ Ʒif he ænƷer ſultumer on ænægum ðingum beþorſte. ðonne nærþe he no ſelf Ʒenog. Ða cƷæþ ic. SƷa hit iſ ſpa þu reƷt. Ða cƷæþ he. Ðurh⁹ hīne ſelfne he Ʒerceop ealle¹⁰ ðing. ⁊ eallra p̃alt.¹¹ Ða cƷæþ ic. Ne mæƷ ic ðær oþ̃racan. Ða cƷæþ he. Aþ̃r þe þe hæftou ꝥ Ʒeneht.¹² ꝥ Gōb pære þurh hīne ſelfne Ʒob¹³ Ða cƷæþ ic. Ic Ʒeman ꝥ þu ſpa ſædeſt. Ða cƷæþ he. Ðurh¹⁴ Ʒoob Gōb Ʒerceop ælc¹⁵ þing. þoþþam¹⁶ he p̃alt¹⁷ þurh hīne ſelfne ealles ðær þe þe ær cƷæbou ꝥ Ʒob pære. ⁊ he iſ ana ſtaþolſæſt p̃albenb. ⁊ ſceopa. ⁊ ſceopþoþer.¹⁸ ſoþþæm he p̃eht¹⁹ ⁊ þæt eallum Ʒerceaſtum. ſpa ſpa Ʒob²⁰ ſceopa²¹ anum ſc̃pe. Ða cƷæþ ic. Nu ic ðe anbette ꝥ ic hæbbe funben þuru. þær ðær ic ær Ʒereah ane l̃tle c̃nan.²² ſpa þæt ic ungeape²³ mihte Ʒe-ſeou²⁴ ſp̃be l̃tellne ſeiman leohter of þ̃rum²⁵ ðeortum. ⁊ ðeah þu me tæhter ær þa þuru. ac ic hīne ne mihte mape aþebian buton ꝥ ic hīne Ʒrapode ŷmbuton ꝥ ðe ic ꝥ l̃tle leoht Ʒereah t̃nchian. ic ðe ſæbe Ʒerſp̃an ær on ð̃ſſe lcan bec.

^f Boet. lib. iiii. proſa 12.—Tum illa, cum hæc, inquit, &c.

¹ Cott. gebunde. ² Cott. unabm̃denblicum. ³ Cott. ealla. ⁴ Bod. næpe. ⁵ Cott. in on. ⁶ Cott. pæpen. ⁷ Cott. þan. ⁸ Cott. ſoþþæm. ⁹ Cott. Ðurp̃. ¹⁰ Cott. eall. ¹¹ Cott. p̃ylt. ¹² Cott. Ʒereah. ¹³ Cott. Ʒob. ¹⁴ Cott. Ðurp̃. ¹⁵ Cott. eal. ¹⁶ Cott. ſoþþæm. ¹⁷ Cott. p̃lt. ¹⁸ Cott. ſceopþoþer ⁊ helma. ¹⁹ Cott. p̃ht. ²⁰ Cott. Ʒoob. ²¹ Cott. ſceopa. ²² Cott. c̃nan. ²³ Cott. ungeape. ²⁴ Cott. Ʒerion. ²⁵ Cott. þ̃rum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ̃ ic nýrte¹ hpæt ƿe ƿuma ƿæne ealra Ʒerceañta. Ða Ʒenehtert þu me þ̃² hit ƿær Lob.³ þa nýrte⁴ ic eft ymbe þone enbe. ær þu me eft Ʒenehtert þ̃ þ̃ ƿæne eac Lob.⁵ Ða Ʒæbe ic þe þ̃ ic nýrte⁶ hu he ealra þara Ʒerceañta ƿeolbe.⁷ ac ðu hit me hæfƿt nu ƿiþe ƿƿeotole Ʒeneht.⁸ ƿelce⁹ ðu hæbbe Ða ðu ƿu abroben þe ic ær rohte. Ða anbƿƿorobe he me Ʒ cƿæþ. Ic ƿæt þ̃ ic þe ær mýnegobe¹⁰ ðæne ilcan ƿƿæce. Ʒ nu me þineþ þ̃ þu onƷite ƿƿa ƿƿa lenƷ ƿƿa bet ymbe Ða ƿoþƿærtneƷƷe. ac ic ƿolbe Ʒet þe eoman ƿume biƿne.¹¹ ac ƿƿa ƿƿeotole ƿƿa ƿio ƿær þe ic þe ær Ʒæbe. Ða cƿæþ ic. Ðƿæt iƿ ƿio :-

§ IV.¹² Ða cƿæþ he. Ne mæƷ nænne mon þær tƿeoƷan¹³ þ̃ te eallra Ʒerceañta aƷnum ƿillan¹⁴ Lob ƿicƷaþ ofeƿ hi. Ʒ eapmoblice hiopa ƿillan ƿenðað to hiƿ ƿillan. Be þæm iƿ ƿiþe ƿƿeotol þ̃ te Lob æƷhpæƷ ƿealt miþ þæm helman Ʒ miþ þæm. ƿioƿiƿoþne hiƿ ƷoðneƷƷe. ƿoþþæmpe¹⁵ ealle¹⁶ Ʒerceañta Ʒecýnblice hiopa aƷnum ƿillum ƿunðað to cumanne to Ʒobe. ƿƿa ƿƿa þe oft ær Ʒæðon on þiƷte ilcan bec. Ða cƿæþ ic. Ðƿi ne mæƷ ic þær tƿeoƷan.¹⁷ ƿoþþæmpe Lobes anƿealb næne full eabƷlic. Ʒiƿ þa Ʒerceañta hiopa unƿillum him heƿben.¹⁸ Ʒ eft Ða Ʒerceañta næƿon¹⁹ naner ðonceƷ ne naner ƿeƿiþƿicƿeƷ ƿeopþe.²⁰ Ʒiƿ hi heopa unƿillum hlaƿorobe heƿben. Ða cƿæþ he. Niƿ nan Ʒerceañt ðe he tiohhƷe²¹ þ̃ hio ƿcýle ƿinnan ƿiþ hiƿe ƷcippenbeƷ ƿillan Ʒiƿ hio hiƿe Ʒecýnb²² healban ƿile. Ða cƿæþ ic. Niƿ nan Ʒerceañt²³ þe ƿiþ hiƿe ƷcippenbeƷ ƿillan ƿinne. buton býrƷ mon. oððe eft Ða ƿiþeƿƿieƿban²⁴ enƷlaƷ. Ða cƿæþ he. Ðƿæt ƿenƿt þu. Ʒiƿ æneƷu Ʒerceañt tiohhobe þ̃ hio ƿiþ hiƿ ƿillan ƿeolbe ƿinnan. hpæt hio mihte ƿiþ ƿƿa mihtine ƿƿa þe hiƿe Ʒenehtne habbaþ. Ða cƿæþ ic. Ne maƷon hi nauht ðeah hi ƿillon. Ða ƿunðrobe he Ʒ cƿæþ. Niƿ nan ƿuht þe mæƷe oððe ƿille ƿƿa heaƷum²⁵ Lobe ƿiþcƿeƿan. Ða cƿæþ ic. Ne ƿene ic þ̃ æniƷ ƿuht ƿie ðe ƿiþƿinne. buton þ̃ ƿit ær ƿƿiæcon. Ða ƿneƿcobe²⁶ he anb cƿæþ. ƿite Ʒeape þ̃ þ̃ iƿ þ̃ hehƷte Ʒob. þ̃ hit eall ƿƿa mihtƷlice

* Boet. lib. iiii. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. nýrte.

² Bod. hpæt.

³ Bod. et Cott. Ʒob.

⁴ Cott. nýrte.

⁵ Bod. et Cott. Ʒob.

⁶ Cott. nýrte.

⁷ Cott. ƿolbe.

⁸ Cott. Ʒeneht.

⁹ Cott. ƿƿelce.

¹⁰ Cott. mýnegobe.

¹¹ Cott. byrne.

¹² Cott. tƿeoƷan.

¹³ Cott. ƿillum.

¹⁴ Cott. ƿoþþæmpe.

¹⁵ Cott. ealle.

¹⁶ Cott. Ðƿone.

¹⁷ mæƷ þƿi tƿeoƷan.

¹⁸ Bod. heƿbeƷt.

¹⁹ Cott. næƿen.

²⁰ Cott. ƿýrþe.

²¹ Cott. tiohhue.

²² Cott. cýnb.

²³ Cott. Ʒecýnb.

²⁴ Cott. ƿiþeƿƿieƿban.

²⁵ Cott. heaƷum.

²⁶ Cott. Ʒneƿcobe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macaþ. ⁊ eall ðing ȝerſceop. ⁊ eallum ſpa ȝerecllice macaþ. ⁊ ſap
eapeliſce¹ buton ælcum ȝerſince hit eall ſet. Ða cƿæþ ic. ſel
me licobe ꝥ þu ær ſæberſt. ⁊ þiſes me lýt nu ȝet² bet. ac mæ
ſceamaþ nu ꝥ ic hit ær ne onȝeat. Ða cƿæþ he. Ic ƿit³ ꝥ þu
ȝeherbſt oft ƿeccan on ealþum leaſum ſƿellum ꝥ te loþ
ðaturnes ſunu ſceolbe beon⁴ ſe hehſta Lof ofes ofne Lofaſ.
⁊ he ſceolbe bion ðæs heofenes ſunu. ⁊ ſcolbe ſicſian on heo-
ſenum. ⁊ ſcolbon ȝigantas bion eorþan ſuna. ⁊ þa ſceolbon⁵
ſicſian ofes eorþan. ⁊ þa ſceolbon⁷ hi beon⁸ ſƿilce⁹ hý ƿæriou
ȝerſýrtƿena bearn. ƿorþæmþe¹⁰ he ſceolbe beon heofones ſunu.
⁊ hi eorþan. Ða ſceolbe ðam ȝigantum ofſincan ꝥ he hærbe
hiera¹¹ ƿice. ƿolbon Ða tobræcan ðone heofon unbes him. Ða
ſceolbe he ſenban ðunraſ. ⁊ lýzetu.¹² ⁊ ƿinbaſ. ⁊ toſýrpan cull
hira ȝeƿorce miþ. ⁊ hi ſelſe ofſlean. Ðýlice¹³ leaſunga hſ
ƿorhton. ⁊ mihton eaþe ſecgan ſoþſpell. ȝif him þa leaſunga
næron¹⁴ ſƿetpan. ⁊ Ðeah ſƿæ þelic þurum. hi mihton ſecgan
hƿylc ðýriz Neſſioþ ſe ȝigant ƿorhte. ſe Neſſioþ ƿæs Lhuſes
ſunu. Lhuſ ƿæs Lhames ſunu. Lham¹⁵ Noes. ſe Neſſioþ hec
ſýncan ænne top on Ðam¹⁶ ſelba þe Ðennar¹⁷ hætte. ⁊ on þære
Ðioþe þe Ðeſa hætte. ſƿiþe neah þære býriz Ðe mon nu læc
Babilonia. ꝥ hi ðýþon ƿor þæm þingum ꝥ¹⁸ hi ƿolbon ƿton hi
heah hit ƿære to þæm hefene. ⁊ hu Ðicke¹⁹ ſe hefon ƿære ⁊
hu ſæſt. oððe hƿæt þær ofes ƿære. Ac hit ȝebýræbe. ſpa hit
cýn²⁰ ƿaſ. ꝥ ſe ȝobcunba anpeals²¹ hi toſtencte ær hi hit
fullſýncan moſton.²² ⁊ topearp þone top.²³ ⁊ hiora manigne²⁴
ofſlog. ⁊ hiora ſƿiæce toþælbe on tƿa²⁵ ⁊ hund ſenſontiz ȝe-
þeoba.²⁶ Ða ȝebýreþ ælcum Ðana þe ƿiþ ƿiþ þæm ȝobcunþan
anpealbe.²⁷ ne ȝepex²⁸ him nan ƿeorþſcipe on þæm. ac ſýrþ ſe
ȝepanob þe hi ær hæfbon :

§ V.^h Ac loca nu hƿæþer Ðu ƿille ꝥ ƿit ȝiet ſƿýrpen²⁹ æfteſi
ænigne ȝerſceadſigneſſe ſuþþor. nu ƿit ꝥ aſunben³⁰ habbaþ. ꝥ

¹ Doct. lib. iii. proſa 12.—Sed viſas rationes ipſas, &c.

¹ Cott. eþeliſce. ² Cott. ȝet. ³ Bod. hƿæt ic ƿit. ⁴ Cott. mon.
⁵ Cott. oþra Lofu. ⁶ Cott. ſceolben. ⁷ Cott. ſceolben. ⁸ Cott.
bion. ⁹ Cott. ſƿelce. ¹⁰ Cott. ƿorþæm þe. ¹¹ Bod. hipe. ¹² Cott.
hgeta. ¹³ Cott. Ðýlice. ¹⁴ Cott. næpen. ¹⁵ Bod. Lhames ſunu.
Lham. ¹⁶ Cott. þæm. ¹⁷ Cott. Neſſar. ¹⁸ Cott. þe. ¹⁹ Cott.
þice. ²⁰ Cott. cýn. ²¹ Cott. ƿalþ. ²² Cott. moſton. ²³ Cott.
top. ²⁴ Cott. momigne. ²⁵ Cott. tƿa. ²⁶ Cott. ȝeþeoba. ²⁷ Cott.
anpealbe. ²⁸ Cott. ȝepýxð. ²⁹ Bod. ȝerſýrpen. ³⁰ Cott. ȝunben.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

wit ær sohton. ic pens þeah gif wit giet¹ uncne forþ to somne
 gleap. ꝥ þær arþrunge sum gpearca up soþfæstnesse ðara þe
 wit ær ne gesepon. Ða cræþ ic. Do swa swa ðu wille. Ða cræþ
 he. Ðræt nænne mon nu ne tpeoþ ꝥ Lob gy swa mihtig ꝥ he
 mæge wyncan ꝥ ꝥ he wille. Ða cræþ ic. Ne tpeoþ þær nan² mon
 ðe auht wac. Ða cræþ he. Ðræþer ænig mon pens³ ꝥ auht nis
 þær ðe Lob bon ne mæge. Ða cræþ ic. Ic hit wac ꝥ nauht nis
 ðær ðe he bon ne mæge. Ða cræþ he. Wenst þu hwæþer he
 mæge ænig⁴ wyl bon. Ða cræþ ic. Ic wac ꝥ he ne mæg. Ða
 cræþ he. Soþ ðu geyrt. forþam hit is nauht. þær wyl auht
 wære þonne mihte⁵ hit Lob wyncan. forþy hit is nauht. Ða
 cræþ ic. Me wincþ ꝥ þu me bwehge and byþerne.⁶ swa mon cild
 ber. læst me hider 7 ðider⁷ on swa wicne wudu ꝥ ic ne mæg
 ut ariedian. forþæm ðu á wme sticce seht eft on ða ilcan
 gwræce. þe þu ær gwræce⁸ 7 forlæst eft ða ær ðu hi geendob
 habbe.⁹ 7 seht on uncne. wy ic nat nu¹⁰ hwæt þu wilt. Me
 wincþ ꝥ ðu hwegstet wmbuton¹¹ gume wunberlice 7 selbcupe
 gwræce. wme þa anfealdbesre þare godcunbnesse. Ic geman¹²
 ꝥ þu me ær wehte sum wunberlic spell. be ðam þa ðu me
 wehte ꝥ hit wære eall an geseþa 7 ꝥ hehte god. 7 cræbe ꝥ
 ða geseþa wæron¹³ on ðam¹⁴ hehtan gode¹⁵ fæste. 7 ꝥ hehte
 god wære Lob self.¹⁶ 7 he wære full ælcne geseþe. and þu
 cræbe ꝥ ælc geseþ. mon wære Lob. 7 eft ðu sæberst ꝥ Lober
 godnes¹⁷ 7 his geseþnes 7 he self wæt ꝥ wære¹⁸ eall an. 7 ꝥ
 þonne wære se hehta god. 7 to wæm gode ealle þa geseahta
 fundraþ ðe heora gecwmb healþa. 7 wlnaþ ꝥ hi¹⁹ to cumen. 7
 eac ðu sæberst ꝥ te Lob weolbe²⁰ eallra his geseahta mid þam²¹
 gteorwofne²² his godnesse.²³ 7 eac sæberst ꝥ ealle²⁴ geseahta
 hiora agnum wllum ungenebbe him wæron²⁵ unberweolbe.²⁶ 7
 nu on last þu sæberst²⁷ ꝥ wyl nære nauht. 7 eall ðis þu ge-
 wehte to soþe swiþe geseaþwlice buton ælcne leafræ wæ-
 belran. Ða cræþ he. Ðu sæberst ær ꝥ ic þe bweolbe.²⁸ Ac me

¹ Bod. wit gif ger. ² Cott. nænne. ³ Bod. wære. ⁴ ænig, deest
 in MS. Bod. ⁵ Cott. meahste. ⁶ Cott. bwele 7 byþne. ⁷ Cott.
 læst me hider 7 ðider. ⁸ þe þu ær gwræce, desunt in MS. Bod.
⁹ Cott. habbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. wme utan. ¹² Bod.
 geman. ¹³ Cott. wæron. ¹⁴ Cott. wæm. ¹⁵ Cott. gode. ¹⁶ Cott.
 god wære Lob. ¹⁷ Cott. goober. ¹⁸ Bod. ꝥ ꝥ he wære. ¹⁹ Cott.
 hy. ²⁰ Cott. weolbe. ²¹ Cott. wæm. ²² Cott. gteorwofne. ²³ Cott.
 godnesse. ²⁴ Cott. ealle. ²⁵ Cott. wæron. ²⁶ Cott. unberweolbe.
²⁷ Cott. sæberst. ²⁸ Bod. ꝥ þe bweolbe.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do-as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misledest and deludest me, as any one does a child: thou ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, un-compelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ȝpelobe.¹ ac ſæbe ðe ȝwiþe lang
 ȝpell ꝥ punþorlic ȝwiþe² ȝerſeablice be ðam Lobe ðe wit unc ȝe-
 fȝyn togeþædon. ꝥ nu ȝet³ ic teohhie ꝥ ic ðe hƿæt hƿeȝu⁴
 uncwep ȝerewce be þam ilcan Lobe. Wit iſ ȝecȳnþ ðæpe ȝob-
 cunþneſſe ꝥ hio mæȝ beon unȝemenȝeb wið oþre⁵ ȝerſeapta.
 buton oþerwa ȝerſeapta fultume. ȝwa ȝwa nan oþer ȝerſeapt
 ne mæȝ. ne mæȝ nan oþer⁶ ȝerſeapt be him ſelfum bion. ȝwa
 ȝwa ȝio⁷ Parmenideſ ȝe ſceop ȝebboþe⁸ and cƿæþ. Se ælmihtȝa⁹
 Lof iſ eallra ðinga reccenþ ꝥ he ana unapenþenblic¹⁰ puniþ. ꝥ
 eallra ðara apenþenblicra¹¹ felt. Forþæm ðu ne ðeapst nauht
 ȝwiþe punþriȝan ðeah þe ȝwiþian¹² æfter ðam¹³ þe þe onȝunnon.
 ȝwa mið læſ foriða. ȝwa mið ma. ȝwæþer þe hit ȝerewcan maȝon.
 ðeah þe nu ſculon maneȝa ꝥ miſtlice¹⁴ biȝna and biȝpell
 reccan. ðeah hanȝaþ ure Mof ealne ȝeȝ on þæm þe þe æfteri
 ȝfȝiȝuþ. ne fo þe na¹⁵ on ða biȝena¹⁶ and on biȝpell¹⁷ for ðara
 leaſana ȝpella lupan. ac forþamþe¹⁸ þe polbon mið ȝebeacnian¹⁹
 ða forþæȝtneſſe. ꝥ polbon ꝥ hit ȝurþe to nȳtte ðam ȝe-
 hepenþum.²⁰ Ic ȝemunþe nu ȝuhte²¹ þæȝ ȝiȝan Platoneſ laȝa
 ſuma. hu he cƿæþ. ꝥ²² je mon ȝe þe biȝpell ȝeȝȝan²³ polbe. ne
 ſceolþe fon on to unȝelic biȝpell ðæȝie ȝiȝæce ðe he ðonne
 ȝiȝecan polbe. ac ȝeheorþ²⁴ nu ȝeȝȝelice hƿæt ic nu ȝiȝecan
 ȝille. ðeah hit þe ȝeȝȝin ær unnȳt ðuhte. hƿæþer þe ȝe enbe
 abet lican ȝille :

§ VI.¹ Onȝan ða ſiȝan. ꝥ cƿæþ. Geſælȝ biþ ȝe mon. þe
 mæȝ ȝeȝeon. ðone hluttan æpellm. ðeſ hehtan ȝober. ꝥ of
 him ſelfum. aȝeorþan mæȝ. ða ðioȝno hiȝ Mober. ȝe ſculon
 ȝet of ealþum leaſum ȝpellum ðe ſum biȝpell reccan. Wit ȝe-
 laȝp ȝio. ꝥ te an heapþe. þæȝ on ðæpe ȝeobe.²⁵ þe Thracia
 harte. ȝio þæȝ on Epeca ȝice. ȝe heapþe þaȝ ȝwiþe. unȝe-
 fȝiȝelice ȝob.²⁶ þæȝ nama þæȝ Oſſeȝ. he hæfþe an ȝwiþe ænlic
 ȝiȝ. ȝio þæȝ haten Eupȝice. þa onȝann²⁷ monn reccan. be þam
 heapþe. ꝥ he mihte heapþian ꝥ ȝe ȝuþa²⁸ ȝaȝobe. ꝥ ða ſcanar

¹ Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. ȝpelle.

² Cott. ꝥ ȝwiþe.

³ Cott. ȝet.

⁴ Cott. hƿeȝu.

⁵ Cott. oþra.

⁶ Cott. oþra.

⁷ ȝio, deest in MS. Cott.

⁸ Cott.

⁹ ȝebboþe.

¹⁰ Cott. ælmihtȝa.

¹¹ Cott. unapenþenblic.

¹² Cott.

¹³ et Bod. apenþenblicra.

¹⁴ Cott. ȝfȝiȝien.

¹⁵ Cott. þæm.

¹⁶ Cott.

¹⁷ miſtlice.

¹⁸ Cott. no.

¹⁹ Cott. biȝna.

²⁰ Cott. on þa biȝpel.

²¹ Cott.

²² forþæm þe.

²³ Cott. becnan.

²⁴ Bod. ȝehepenþon.

²⁵ Cott. nȳhte.

²⁶ Cott. ꝥ te.

²⁷ Cott. reccan.

²⁸ Cott. ȝeheȝ.

²⁹ Cott. biobe.

³⁰ Cott. ȝoob.

³¹ Cott. onȝon.

³² Cott. ȝuþu.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi ƿtýnebon.¹ ƿor þam ƿpege. 7 ƿilb beop.² þær ƿolbon to ƿnan.
 7 ƿcanbon.³ ƿilce hi tame⁴ ƿæron. ƿa ƿtulle. ðeah hi men.
 oððe hunbaƿ. ƿiþ eobon. þ̅ hi hi na ne onƿcunebon. ða ƿæbon⁵
 hi. þ̅ ðær heaƿpepeƿ ƿiƿ. ƿceolbe acƿelan. 7 hiƿe ƿaple. mon
 ƿceolbe. læbon⁶ to helle. ða ƿceolbe ƿe heaƿpepe. ƿeoƿþan ƿa
 ƿariƿ. þ̅ he ne mihte. on gemonƿ oþrum mannum bion. ac
 teah to ƿuða. 7 ƿæt on þæm muntum. æƿeƿ ƿe ðæƿeƿ. ƿe
 mihteƿ. ƿeoƿ 7 heaƿpebe. þ̅ þa ƿuðaƿ biƿobon. 7 ða ea ƿtobon. 7
 nan heoƿt. ne onƿcunobe. nænne leon. ne nan hara. nænne
 hund. ne nan neat. nýƿte nænne anban. ne nænne ege. to
 oþrum. ƿor þære miƿhte⁷ ðær ƿoneƿ. Ða ðæm heaƿpepe þa
 ƿuhte. þ̅ hine þa.⁸ naner ðingeƿ ne lýƿte on ðiƿe ƿopulbe. ða
 þohte he. þ̅ he ƿolbe ƿerecan. helle Lobu.⁹ 7 onƿnnan him.
 oleccan miþ hiƿ heaƿepan. 7 biþban þ̅. hi him aƿeafan.¹⁰ eft hiƿ
 ƿiƿ. Ða he þa ðibeƿ com. þa ƿceolbe cuman. þære helle hund.
 onƿean hine. þær nama þær Lepueƿuƿ.¹¹ ƿe ƿceolbe habban.
 þ̅uo heaƿbu. 7 onƿan ƿæƿenian.¹² miþ hiƿ ƿteoƿte. 7 ƿlegan¹³
 ƿiþ hine. ƿor hiƿ heaƿpunƿa. Ða ƿaƿ ðær eac. ƿiþe egeƿlic ƿeat-
 ƿeaiƿ. ðær nama ƿceolbe beon¹⁴ Lapon. ƿe hæƿbe eac ð̅uo
 heaƿbu. 7 ƿe¹⁵ þær ƿiþe oƿealb. Ða onƿan¹⁶ ðe¹⁷ heaƿpepe.
 hine biþban. þ̅ he hine gemunbbýrbe. þa hƿle ðe he þær ƿære.
 7 hine ƿeƿunbne. eft þanon biþohte. ða ƿehet he him þ̅. ƿor-
 þæm he þær oƿlýt.¹⁸ ðær ƿelbcupan ƿoneƿ. Ða eobe he ƿurþor
 oþ he ƿemette.¹⁹ ða ƿaman Lýbena.²⁰ ðe ƿolcƿce men. haraƿ
 ƿurcaƿ. ða hi ƿecƿaƿ. þ̅ on nanum men. nýton nane aƿe. ac
 ælcum menn. ƿƿecan²¹ be hiƿ ƿeƿýrhtum. ða hi ƿecƿaƿ. þ̅
 ƿealbān.²² ælcƿe monneƿ ƿýrbe. ða onƿann²³ he biþban. hiopa²⁴
 mihte.²⁵ þa onƿunnon hi ƿepan miþ him. Ða eobe he²⁶ ƿur-
 þor.²⁷ 7 him ƿiþon ealle heallƿapan onƿean. 7 læbbon hine. to
 hiopa cýninge.²⁸ 7 onƿunnon ealle ƿƿecan miþ him. 7 biþban
 ðær þe he bæb. Anb þ̅ unƿtulle hƿeol. ðe Ixion þær²⁹ to ƿe-
 bunden. Lauƿa³⁰ cýning ƿor hiƿ ƿeýlbe. þ̅ oþƿtob. ƿor hiƿ
 heaƿpunƿa. Anb Tantaluf ƿe cýning. ðe on þiƿe ƿopulbe. un-

¹ Bod. hƿgebon. ² Cott. ƿilbu biop. ³ Cott. ƿcanban. ⁴ Cott. tamu. ⁵ Cott. læban. ⁶ Cott. menƿbe. ⁷ þa, deat in MS. Cott. ⁸ Bod. ƿatu. ⁹ Cott. aƿeafan. ¹⁰ Bod. Apueƿuƿ. Cott. Lepueƿue-
 ƿuƿ. ¹¹ Cott. onƿæƿnian. ¹² Bod. ƿlegan. ¹³ Cott. bion. ¹⁴ ƿe,
 deat in MS. Cott. ¹⁵ Cott. onƿon. ¹⁶ Cott. ƿe. ¹⁷ Bod. onlýt. ¹⁸ Cott. mette. ¹⁹ Cott. mettena. ²⁰ Cott. ƿƿecan. ²¹ Cott. ƿalbān.
²² Cott. onƿon. ²³ Cott. heopa. ²⁴ Cott. blyre. ²⁵ Bod. hi. ²⁶ Cott. ƿurþor. ²⁷ Cott. cýninge. ²⁸ þær, deat in MS. Bod. ²⁹ Cott. Lauƿa.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call *Parcæ*, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which *Ixion* the king of the *Lapithæ* was bound to for his guilt; that stood still for his harping. And *Tantalus* the king, who in this world was immoderately

gemetlice ȝifne pæf. ⁊ him þær þ̅ ilce. ȝrel fȝlyȝbe.¹ þær
ȝifnefferre. he ȝetilde. And ȝe Uultor.² ȝeolbe forlætan. þ̅
he ne ȝlat. þa hȝfne Tȝtief. ðær cȝnunge.³ þe hune ær. mið ȝȝ.
ȝitnobe. And eall heilȝara. ȝitu ȝetilde. þa hȝile ðe he be-
foran þam cȝnunge hearpobe. Ða he þa lange. ⁊ lange hear-
pobe. þa clȝobe.⁴ ȝe hellȝarana cȝnunge. ⁊ cȝæp. Utan⁵ aȝifan.
þ̅æm efne hȝ ȝf. forþam⁶ he hi. hæfþ ȝeearnob.⁷ mið hȝ
hearpunga. Bebeab him ða. ðæt he ȝeara ȝite.⁸ þ̅ he⁹ hune
næfne. unðerbæc ne beȝape. ȝiþan¹⁰ he þononȝearb¹¹ ȝære. ⁊
ȝæbe. ȝif he hune unðerbæc beȝape. þ̅ he ȝeolbe. forlætan pæt
ȝf. Ac ða hȝe mon mæȝ ȝiþe uneape. oððe na¹² forbeoðan.
ȝila ȝei¹³ hȝæt Ofȝeug þa. læbbe hȝ ȝf mið him. ofþe he com.
on þ̅ ȝemæpe. leohter ⁊ þeortio. þa eobe þ̅ ȝf æfter him. Ða
he forþ¹⁴ on þ̅ leohc com. Ða beȝeah he hune unðerbæc. ȝf
ðær ȝifeȝ. þa loȝebe¹⁵ heo¹⁶ him ȝona. Ðaȝ leaȝan¹⁷ ȝpell. læraþ
ȝehȝilcne man. þara þe ȝlraþ. helle ȝioȝia.¹⁸ to þlonne. ⁊ to
ȝæȝ ȝoȝe.¹⁹ ȝoȝe hiohte. to cumenne²⁰ þ̅ he hune ne beȝio. to
hȝ eulðum²¹ ȝfelum. ȝra þ̅ he hi eft. ȝra fullice fullȝemne.
ȝra he hi ær ðȝbe. forþam²² ȝra hȝa ȝra. mið fullon²³ ȝllan. hȝ
Mob pent. to ða ȝflum. þe he ær forlet. ⁊ hi ðonne fulȝemneȝ.
and he him þonne. fullice hiaȝ. ⁊ he hi næfne. forlætan ne
þenȝ. þonne forȝȝt he. eall hȝ ærpan ȝob.²⁴ buton he hit
eft ȝebete. Ðer enbað nu. ȝeo ðribbe boc Boetief. and on-
ȝinþ ȝeo ȝeorþe.

CAPUT XXXVI.*

§ I. ÐA ȝe ȝiȝom ða ȝf leoþ ȝiþe lurtbæplice ⁊ ȝercean-
ȝflice aȝungen hæfþe. þa hæfþe ic þa ȝet²⁵ hȝæt²⁶ hȝeȝa²⁷ ȝe-
mȝnd on minum Mobe þære unnotneȝre þe ic ær hæfþe. ⁊
cȝæp. Eala ȝiȝom. þu þe eart boba and forȝnel²⁸ ðær ȝoran
leohter. hu þunboȝlic me ðincþ þ̅ þ̅ þu me ȝeȝt. forþæm ic

* Doet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

¹ Cott. ȝilȝbe. ² Cott. ultor. ³ Bod. cȝnunge. ⁴ Cott. cleopobe.
⁵ Cott. ȝuton. ⁶ Cott. forþæm. ⁷ Cott. ȝeearnob. ⁸ Cott. ȝeape
ȝifne. ⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott.
þononȝearb. ¹² oððe na, desunt in MS. Bod. ¹³ Cott. ȝila ȝei.
¹⁴ Cott. forþum. ¹⁵ Cott. loȝebe. ¹⁶ Cott. hio. ¹⁷ leaȝan, deest
in MS. Cott. ¹⁸ Cott. þeortio. ¹⁹ Cott. ȝo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealban. ²² Cott. forþæm. ²³ Cott. fulla. ²⁴ Cott. ȝoob.
²⁵ Cott. ȝet. ²⁶ Cott. hȝylc. ²⁷ Cott. hȝeȝa. ²⁸ Cott. forȝnel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

ongite þæt eall þ̅ ðu me ær neahtert me neahte¹ Godes ðurh
 þe. ⁊ ic hit wite² eac ær be sumum ðæle. ac me hæfþe ƿio
 unƿotnes amernneþne. þ̅ ic hit hæfþe mið ealle forgiten. ⁊ ̅
 iſ eac minre unƿotnesse ge mæhta ðæl. þ̅ ic ƿunbryge forþ
 ge goða³ Godes læte ænig ſfel beon.⁴ oððe gif hit þeah bion⁵
 geſle. ⁊ he hit gefarian ƿile. for hƿy he hit ðonne⁶ ƿona ne
 ƿreccet.⁷ Ðræt þu miht⁸ ðe geſf ongitan þ̅ þ̅ iſ to ƿunbryanne.
 ⁊ eac oþer ðing.⁹ me ƿincþ get¹⁰ mane ƿunbor. þ̅ iſ þ̅ te ðyr¹¹
 ⁊ unſihtƿines nu ƿicraþ oþer ealne¹² miðban eapð. ⁊ ge ſiſdom
 ⁊ eac oþre cnehta næbbap nan lof ne nænne ƿeorþſcipe on
 ðiſſe ƿoruldbe. ac licgaþ forſepene gpa gpa meox¹³ unðer ſeltune.
 ⁊ ſfele men on ælcum lande ſinbon nu ƿyrþe. ⁊ ða goban
 habbaþ manigfealb ƿitu. Ðra mæg forþæran þ̅ he þ̅ ne ƿorþe
 ⁊ gſylcne ƿæſte ne ƿunbryge. þ̅ te æſne gſylc ſfel geſyrþan
 geulbe unðer ðær ælmihtigan Godes anwealbe. nu ƿe ƿiton þ̅
 he hit ƿat. ⁊ ælc god¹⁴ ƿile. Ða cƿæþ he. Liſ hit gpa iſ gpa ðu
 geſt. ðonne iſ þæt egeſlicne ðonne ænig oþer broga. ⁊ iſ
 enðeleaſ ƿunbor. Ðam¹⁵ geſcoft ƿe on sumes cýninges hneþe
 ſien gylbenu fatu ⁊ gſiſpenu¹⁶ forſepen. ⁊ treowenu mon
 ƿeorþge. Ðit niſ no¹⁷ gpa gpa þu ƿenſt. ac gif ðu eall þ̅ ge-
 munan ƿilt þ̅ ƿe ær gſpæcon. mið ðær Godes ſultume. ðe ƿe
 nu ſmbe¹⁸ gſpæcaþ. ðonne miht¹⁹ þu ongitan þ̅ þa goban bioþ²⁰
 ſimle ƿealbenbe. ⁊ þa ſfelan nabbap nænne anwealb.²¹ ⁊ þ̅ ða
 cnehta ne bioþ næſne buton hepinge. ne buton ebleane. ̅
 þa unþeapap næſne ne bioþ unſitnobe. Ac þa goban²² bioþ
 ſimle geſælge. ⁊ þa ſfelan ungeſælge. Ic ðe mæg eorpan ðær
 gſiþe manega byna²³ þa ðe mazon getſýmian.²⁴ to þam²⁵ þ̅
 þu naſt hƿæt þu lænþ giorge. Ac ic ðe ƿille nu giet getæcan
 ðone ƿeþ þe ðe geſæt to þære heofenlican býrig. ðe þu ær of
 come. iððan þu ongiteþ þurh mine lare hƿæt ƿio goþe geſælþ
 biþ. ⁊ hƿær hio biþ. Ac ic geal æreþ ðin Godes geſepman.²⁶
 þ̅ hit mæge hit þ̅ eþ up ahebban ær ðon hit fleogan onginne
 on ða heahneſſe. þ̅ hit mæge hal ⁊ onſorg fleogan to hiſ
 eapðe. ⁊ forlætan ælce þara gebræfeþneſſa ðe hit nu þiopaþ.

¹ Bod. mihte.² Cott. wite.³ Cott. goða.⁴ Cott. bion.⁵ bion, deest in MS. Bod.⁶ þonne, deest in MS. Cott.⁷ Cott. ƿreccet.⁸ Cott. meht.⁹ Cott. þing.¹⁰ Cott. get.¹¹ Cott. byrig.¹² Cott. eallne.¹³ Cott. miox.¹⁴ Cott. god.¹⁵ Cott. þam.¹⁶ Cott.¹⁷ geſpenu.¹⁸ Cott. niſ hit no.¹⁹ Cott. embe.²⁰ Cott. meht.²¹ Cott. beoð.²² Cott. anpalb.²³ Cott. goðan.²⁴ Cott. byena.²⁵ Bod. getſýmian.²⁶ Cott. to þon.²⁷ Cott. geſepman.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden ones. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

sette him on minnum hneðbræne. þocuze him on minne þeg. ic
bio his lætmon:.¹

§ II. Ða se fýrbom þa ðýr ípell aþeht³ hæfþe. þa onzann læ-
eþt rihtu 7 cweþ. Ic hæbbe riþþe rihtes feþeþa. ꝥ ic mæg
flotan ofer ðone hean hrof þeýr heofeneþ. Ac þær ic nu
mæge þu 70ð gefeþeýzan mið þam fiþeþum. ꝥ þu mihteþt
nu me flotan. þonne miht ðu oferþion ealle þa eorþlican
þýr. Læþ þu mihteþt ðe flota ofer þam roþore. ðonne mihteþt
þu feþon þa folcnu under þe. 7 mihteþt þe flotan ofer þam
eþþe þe iþ beþra þam roþore 7 þæne lýfte. 7 mihteþt þe feþan
mið þæne fannan beþýx þam tunglum. 7 ðonne eoþþan on
þam roþore. 7 riððan to þam ealþan riþþan þe se hataþ
eacraþeþ feoþþa. se iþ eall riht. se fannþaþ ofer oþrum feoþþ-
um aþoþ ðonne ænig ofer tungol. riððon þu ðonne foþþ ofer
þone biot aþeþoþ. ðonne biot þu buþan ðam rihtan roþore. 7
heþeþ þonne beþinþan þe þone hehtan heofon. riððan ðu miht
hæþon ðonne æl ðeýr feþan lehteþ. þær fceþaþ an cýning se
hæfþ unpealþ eallra oþra cýninga. se gemetþaþ ðone byrþel. 7
þe fealþeþeþ ealleþ ymbþeoþteþ heofeneþ 7 eoþþan. se an
þema iþ gefceþþeþ 7 beoþht. se riþþ þam lraþþæne eallra
feþeþeþa. Ac gif þu æþþe cymþ on þone þeþ 7 to ðæne feoþe
þe ðu nu geot forþiten hæft. þonne riht þu cweþan. Ðýr iþ min
riht eþel. hionan ic þa æþ cumen. 7 hionon ic þa acenneþ.
heþ ic rihte nu fannþan fceþe. nelle ic nu næþþe hionon. Ic fceþ-
þeuh gif ðe æþþe gefýrþ ꝥ þu riht oðþe moft eþt fannþan þaþa
þeoþþa ðýrþe foþulþe. þonne gefeþt ðu nu þa unrihtþan
cýninga 7 ealle þa ofermodan rihtan bion riþþe unmihtige 7
riþþe eameþe riþecccun. þa ilcan ðe þýr eameþe folc nu heaþþoþt
unþneþt.

§ III.^a Ðu cƿæp ic.³ Eala ƿiſdom, micel iſ ꝥ ꝥ ƿunðorlic ꝥ
 þu gehæſt. ꝥ ic eac nauht ne tƿeorge ðat ðu hit mæge ge-
 læſtan. Ac ic þe halyge ꝥ þu me no leng ne lette.⁴ ac getæc
 me þone ƿeg, forþæm þu miht ongiſtan ꝥ me lýrt þær ƿeƷer.
 Ða cƿæp he. Ðu Ʒcealt tæƷt ongiſtan ꝥ þa Ʒoban habbaþ Ʒiſle
 aƷenlið, and þa Ʒŷelan næfne nænne. ne nænne cƿæft. for-
 þam hiopa nan ne ongiſt ꝥ te. Ʒob⁵ ꝥ Ʒŷel bið Ʒiſle Ʒerinnan.

¹ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

^m Boet. lib. iv. prosa 2.—Tum ego, Pappe, inquam, &c.

¹ Cott. labbeop. ² Cott. apneahz. ³ ic, deest in MS. Cott. ⁴ Bod.
labbe. ⁵ Cott. goob.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þu goban¹ ðonne rimle habbaþ anpealb.² þonne nabbap þa
 ŷfelan næfre nænne. forþam³ þ þ gob and þ ŷfel rint riþe un-
 rampnehe. Ac ic ðe polbe zet⁴ be æþrum ðara hpæt hpeza⁵
 ppeotolop gepeccan. þ þu mæge þ þ bet zelŷpan⁶ ðe ic þe opne
 hpile peccce be þam⁷ oppum. opne hpile be þam⁸ oþrum. Þpa
 ðinŷ findon þe ælceŷ monner ingehanc⁹ tofundaþ. þ þ ɣ þonne
 pillu ɣ anpealb.¹⁰ gif ðonne hpæm þara tpeza hpæpepeŷ¹¹ pana
 biþ. ðonne ne mæz he miþ þam¹² oppum nan puht fremman.¹³
 forþam¹⁴ nan nŷle onginnaþ þ þ he nele.¹⁵ buton he neþe¹⁶
 geŷle. ɣ þeah he eall pille. he ne mæz. gif he þæŷ þinŷer an-
 pealb¹⁷ næfþ. be þæm þu miht¹⁸ ppeotole onginan. gif þu ænne¹⁹
 mon zethtc pillnian²⁰ þæŷ þe he næfþ. þ þam biþ anpealb
 pana.²¹ Ða cpeþ ic. Ðæt ɣ ɣoþ. ne mæz ic þæŷ oppacan. Ða
 cpeþ he. Gɣ þu þonne hpæne²² zethtc²³ þe mæz don þ þ he
 don pde. ne þe ðonne nauht ne tpeoþ þ þe hæbbe anpealb. Ða
 cpeþ ic. Ne tpeoþ me þæŷ nauht. Ða cpeþ he. Ælc mon biþ
 pealbend þæŷ þe he pelt. næfþ he nanne anpealb þæŷ þe he ne
 pelt. Ða cpeþ ic. Ðæŷ ic eum gepara. Ða cpeþ he. Hpæpeþ þu
 nu zet²⁴ mæge zemunan þ ic þe æp pehte.²⁵ þ þaŷ þ te ælceŷ
 monner ingehanc pilnaþ to þæpe ɣoþan geŷælpe to cumenne.²⁶
 ðeah he ungelice huopa eapnize.²⁷ Ða cpeþ ic. Ðæt ic zeman.
 zenoz ppeotole me ɣ þ þe zetæð. Ða cpeþ he. Lemunŷ þu þ ic
 þe æp²⁸ pæhe þ þe hit pæpe eall an gob²⁹ ɣ zetælpa. þe þe zetælpa
 pæð. he pæþ gob.³⁰ Ða cpeþ ic. Ic hæbbe zenoz pæte on ge-
 mŷnde. Ða cpeþ he. Ealle men ze gobe³¹ ze ŷfele pilnaþ to
 cumanne to gode.³² peah hi biþ miŷlice³³ pillnize.³⁴ Ða cpeþ
 ic. Ðæt ɣ ɣoþ þ þu pægt. Ða cpeþ he. Lenoz ppeotol þ ɣ þ
 te ɣoþ þ þe rint gobe men gobe.³⁵ ðe hi gob³⁶ gemetap. Ða cpeþ
 ic. Lenoz open hit ɣ. Ða cpeþ he. Ða goban³⁷ begitap þ
 gob³⁸ þ hi pillnaþ. Ða cpeþ ic. Spa me þinŷ. Ða cpeþ he. Ða

¹ Cott. goban. ² Cott. anpalb. ³ Cott. forþam. ⁴ Cott. zet.
⁵ Cott. hpugu. ⁶ Cott. zelŷpan. ⁷ Cott. þæm. ⁸ Cott. þæm. ⁹ Cott.
 ingehanc ¹⁰ Cott. anpalb. ¹¹ Cott. hpæþpeŷ ¹² Cott. þæm.
¹³ Cott. fullpæmman. ¹⁴ Cott. forþam. ¹⁵ Cott. nŷle. ¹⁶ Bod. ne.
¹⁷ Cott. anpalb. ¹⁸ Cott. meahc. ¹⁹ Cott. ænne. ²⁰ Cott. pillnian.
²¹ Cott. an palber pana. ²² Cott. hpone. ²³ Bod. zethtc. ²⁴ Cott.
 zet. ²⁵ Cott. peahce. ²⁶ Cott. cumanne. ²⁷ Cott. eapnien.
²⁸ æp, deest in MS. Cott. ²⁹ Cott. gob. ³⁰ Cott. gob. ³¹ Cott.
 gob. ³² Cott. gob. ³³ Cott. miŷlice. ³⁴ Cott. pillnen. ³⁵ Cott.
 goode. ³⁶ Bod. gobe. ³⁷ Cott. goban. ³⁸ Cott. gob.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling to *do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ŷfelan næpon na¹ ŷfele. gif hi gemetan ꝥ² goð³ ꝥ⁴ hi pilnaþ. ac for þý hi rint ŷfele þe⁵ hi hit ne gemetap.⁶ 7 for þý hi hit ne gemetap.⁶ ðe hi hit on riht ne recap. Ða cræp ic. Spa hit iŷŷra ðu reȝit. Ða cræp he. Forþæm hit iŷ nan tpeo ꝥ⁷ þa goban⁸ bioþ rimle palbenbe. 7 þa ŷfelan nabbaþ nænne anpealb.⁷ for þý ða goban⁸ ꝥ⁹ goð on riht recap. 7 ða ŷfelan on poþ. Ða cræp ic. Se þe penþ ꝥ¹⁰ þiŷ goþ ne rie.¹⁰ ðonne ne geleafþ¹⁰ he nanef roþer :-

§ IV.^a Ða cræp he. Ðræper penȝt þu nu. gif tpegen men funþiaþ to anre tpea. 7 habbaþ emn micelne willan to to cumenne. 7 oþer hæfþ hiŷ foða anpealb ꝥ¹¹ he mæȝ ȝan þær he pile¹¹ ŷŷra ŷŷa eallum monnum ȝecýnbe þære ꝥ¹² hi mihton.¹² oþer næfþ hiŷ foða ȝepealb ꝥ¹³ he mæȝe ȝan. 7 pilnaþ þeah to farienne.¹³ 7 onȝinþ cýpan¹⁴ on ðone ulcan peȝ. hþæper ðara tpeȝra¹⁵ þincþ þe mihtȝra.¹⁶ Ða cræp ic. Niŷ ꝥ¹⁷ ȝelic. re biþ mihtȝra re ðe ȝæþ. þonne re þe cýpp.¹⁷ forþam¹⁸ he mæȝ cuman eþ þibeþ¹⁹ ðe he pile ðonne re oþer. reȝe²⁰ elles ꝥ²¹ ðu wille ꝥ²² pat ælc man.²¹ Ða cræp he. Spa ȝelice²³ beoþ²³ þam gobum²⁴ 7 ðam²⁵ ŷfelum. æȝþær hioȝa²⁶ pilnaþ for ȝecýnbe þæt he cume to þam hehtan goþe. Ac re goða mæȝ cuman þýþer he pilnaþ. forþam he hiŷ on riht pilnaþ. 7 re ŷfela ne mæȝ cuman to þam²⁷ þe he pilnaþ. forþam he hit on poþ²⁸ recp. Ic nat þeah þe elles hþæt ðince. Ða cræp ic. Ne þincþ me nauht oþer of þinum ŷpellum. Ða cræp he. Genoȝ rýŷce þu hit onȝit. 7 ꝥ²⁹ iŷ eac tacn ðimre hæle.²⁹ ŷŷa ŷŷa læca ȝeyuna iŷ ꝥ³⁰ he cpeþaþ ðonne hio ȝeocne³⁰ mon ȝe-roþ. ȝef he hþelc³¹ unŷæȝlic³² tacn him on ȝe-roþ. me þincþ nu ꝥ³³ þin ȝecýnþ 7 ðin ȝeyuna rihte ŷŷiþe ŷŷiþlice wiþ ðæm ðýȝe :-

§ V.^o Ic habbe nu onȝitan ꝥ³⁴ ðu eapt ȝeapo to onȝitanne mine lape.³⁵ forþý ic þe polbe ȝeȝæþerȝan manȝu ŷpell 7

^a Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹ Cott. no. ² Cott. goob. ³ Bod. þ. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. gooban. ⁷ Cott. anpalb. ⁸ Cott. gooban ⁹ Cott. se þe ne penþ ꝥ¹⁰ þiŷ goð rie. ¹⁰ Cott. ȝelýȝð. ¹¹ þær he pile, desunt in MS. Bod. ¹² Cott. meahþen. ¹³ Cott. ȝepanne. ¹⁴ Cott. cpeopan. ¹⁵ Cott. tpeȝa. ¹⁶ Cott. mehtȝra. ¹⁷ Cott. cpeuþð. ¹⁸ Cott. forþæm. ¹⁹ Cott. þýþer. ²⁰ Cott. ȝaȝa. ²¹ Cott. mon. ²² Cott. ulce. ²³ Cott. bið. ²⁴ Cott. goobum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. poȝ. ²⁹ Cott. hælo. ³⁰ Cott. he ȝeocne. ³¹ Cott. hi hþelc. ³² Cott. ungeŷæȝlic. ³³ Cott. mina lape.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manega birna. be þam þ̅ þu mihteſt¹ þý eð onſitan h̅æt ic
 ſecgan pille. Onſit nu hu unmihtige þa ýfelan men beop.²
 nu hi ne mazon cuman þiber. ðiber ða unſeritigan ȝerſeafta
 pilniaſ³ to to cumenne.⁴ ȝ hu micle unmihtegnan⁵ hi ȝæron.
 ȝif hi hiȝ nan ȝecýnbe næſbon.⁶ behealb nu mið hu heſigne
 nacentan býrigeȝ ȝ ungerælp̅a hi ſint ȝebundene. Þ̅æt þa cýlb.
 þonne hi ſurpum ȝan mazon. ȝ eac ða ealban ceoplar. ða hyle
 þe hi ȝan mazon. pilniaſ ſumeȝ ȝeop̅rcepeȝ ȝ ſumpe mæſþe.
 Ða cýlb ſiþaſ on heopa ſtafum. ȝ manȝſealbne plegan plegiaſ.
 Ðæp hi onhýriaſ⁷ ealþum monnum. ȝ ða býreȝan nan puht
 nýllaſ onſinnan. Ðæp þe hi⁸ him aþþer mæȝen toþenan oððe
 loſeȝ oððe leana. ac boþ þ̅ ȝýr̅e iſ. iſnaþ hiþeȝ ȝ ðibeȝ⁹ þpoli-
 genðe unðer þam hrofe eallra ȝerſeafta. ȝ þ̅ te þa unſeritte-
 gan¹⁰ ȝerſeafta ſiton. þ̅ nýton þa býreȝan men. ſorþý ſint ða
 cræftaſ betrian ðonne ða unþearaȝ. ſorþam ðe ælc mon ſceal
 bion ȝeþaſa. ſam he pille ſam he nýlle. þ̅ ȝe ſie anpaðeȝort¹¹
 þe mæȝ becumen to þam hehȝtan hrofe eallra ȝerſeafta. þ̅ iſ
 Godes. Ðam niȝ nan puht buſan. ne nan puht benýþan. ne
 ýmbutan. ac ealle ðing ſint binnan him on hiȝ anpealbe. ȝe
 Godes iſ ſiþe to lufienne. Ðu ne cræbe þu æp̅ þ̅ ȝe ȝæpe an
 ſeþe mihtȝort ȝe þe mihte ȝan. Ðeah he polbe. oþ þiȝe eorþan
 ende. ȝpa þæt te nan bæł ðiȝe eorþan oſeȝ þ̅ næpe. þ̅ ilce þu
 miht ȝeþencan be Gode. ȝpa ȝpa þe æp̅ cræbon. þ̅ ȝe biȝ miht-
 ȝort. þe to him cumon mæȝ. ſorþam he no hiþeȝ oſeȝ
 cumon ne mæȝ :

§ VI.^p Be eallum þ̅urum ꝥacum þu miht onſitan þ̅ þa ȝoban
 bioþ ſumðe mihtige. ȝ ýfelan bioþ ælceȝ mæȝeneȝ ȝ ælceȝ
 cræfteȝ bebæłbe. h̅ý penȝt þu ðonne þ̅ hi ſorlætan ða cræfteȝ
 ȝ ſolȝian Ðam unþearum. Ic pene Ðeah þ̅ þu pille ſecȝan þ̅ hiȝ
 ſie ſor býrige þ̅ hi hi ne cunnon tocnapan. Ac h̅æt ſeȝt ðu
 ðonne þ̅ ſie ſor cuf̅ie. ðonne ſio unȝerſeaþ̅iȝeȝ. h̅i ȝeþaſaſ
 hi þ̅ hi bioð býrige. h̅ý nýllað hi ſp̅r̅iȝan æfteȝ cræftum ȝ
 æfteȝ ſ̅iȝbome. Ic ȝæt þeah þ̅ ȝponȝor̅neȝ hi oſſit ȝ hi mið
 ſlæþe oſeȝcým̅p̅. ȝ ȝitȝung hi ablent. ȝit cræbon Ðeah æp̅ þ̅
 nan puht næpe ȝýr̅e þonne unȝerſeaþ̅iȝeȝ. Ac h̅æt pillap
 þe nu¹² cpeþan. ȝif ða ȝerſeaþ̅iȝan habbaþ unþearaȝ ȝ nýllaþ

^p Boet. lib. iv. proſa 2.—Ex quo fit, quod huic obſacet, &c.

¹ Cott. meahce.

² Cott. bioð.

³ Bod. pilnað.

⁴ Cott. cumanne.

⁵ Bod. ungemihtgan.

⁶ Cott. næſben.

⁷ Cott. hýr̅iað.

⁸ Bod. et

Cott. hit.

⁹ Cott. hiþeȝ biþeȝ.

¹⁰ Cott. ȝerſitȝan.

¹¹ Bod.

anpealbe heȝort.

¹² Cott. ȝit nu ȝit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

gryman¹ æfter Ƴrðome Ƴ æfter cræftum. Ic Ƴæt ðeah ꝥ þu
 Ƴilt cƳeþan ꝥ Ƴrænner Ƴ ungemetcræftner hi ofritte. Ac hƳæt
 iƳ ðonne unƳƳenƳne² ðonne Ƴe mon þe bioð³ to ungemetlice
 oƳerƳƳiþeþ mið þam⁴ teðpan flæųce. buton he eft ƳerƳice Ƴ
 Ƴinne Ƴiþ þa unþearƳ ƳƳa he ƳƳiþoƳt mæƳe. Ac hƳæt Ƴilt ðu
 þonne cƳeþan. ƳiƳ hƳa Ƴuht nýlle Ƴiþ Ƴinnan. ac mið fullan⁵
 Ƴullan ƳoƳlæt ælc Ƴoð Ƴ fulƳæþ þam Ƴfele. Ƴ biþ ðeah ƳerƳeab-
 ƳiƳe. Ic ƳecƳe Ƴie unmihtig Ƴ euc ealles nauht. Ƴoþþam ƳƳa hƳa
 ƳƳa ðone Ƴemænnan Ƴoð eallra Ƴoða ƳoƳlæt. buton tƳeonne biþ
 Ƴe nauht. Ac ƳƳa hƳa ƳƳa Ƴillnaþ ꝥ he cræftig Ƴie. he Ƴillnaþ ꝥ
 he ƳiƳ Ƴie.⁶ ƳƳa hƳa ƳƳa þonne cræftig biþ. he biþ ƳiƳ. Ƴ Ƴe ðe
 ƳiƳ biþ. he biþ Ƴoð.⁷ Ƴe þe ðonne Ƴoð biþ. Ƴe biþ ƳerƳælig. Ƴ Ƴe
 ðe ƳerƳælig biþ. Ƴe biþ eabig. Ƴ Ƴe þe eabig biþ. Ƴe biþ Ƴoð.⁸ be-
 þam⁹ bælc ðe þe ær nehton¹⁰ on þiƳųe ilcan bec. Ac ic Ƴene nu
 hƳonne ꝥ ðƳiƳƳe men Ƴillon ƳumþƳan þæƳ þe ic ær Ƴæbe. ꝥ ƳaƳ
 ꝥ te Ƴfele men næƳon¹¹ nauhtar. Ƴoþþæmþe þaƳa iƳ ma ðonne
 þaƳa oþra. Ac ðeah hi hiƳ nu næƳne ne Ƴelefan. þeah ic iƳ ƳƳa.
 ne maƳon Ƴe næƳne Ƴeneccan þone Ƴfelan mon clænne Ƴ un-
 tƳiƳealdne. þe¹² ma þe þe maƳon hƳtan oððe habban ðeabnc
 mon ƳoƳ crucene. ne biþ Ƴe cruca ðonne nƳttƳa þe Ƴe beaba.
 ƳiƳ him hiƳ Ƴfel ne hƳeoþþ. Ac Ƴe þe unƳeneclice hoƳaþ. Ƴ hiƳ
 ƳeeƳnð nýle healðan. ne biþ Ƴe nauht:.

§ VII.¹⁴ Ic Ƴene ðeah ꝥ þu Ƴille cƳeþan ꝥ hit ne Ƴie ealles
 ƳƳa Ƴelic. ꝥ Ƴe Ƴfela mæƳe ðon Ƴfel ðeah he Ƴoð ne mæƳe. Ƴ Ƴe¹⁵
 beaða ne mæƳe nauþer ðon. ac ic ðe ƳecƳe þæt Ƴe anƳealb¹⁶
 þaƳa Ƴflena ne cýmþ of nanum cræfte. ac of unþearum. ac ƳiƳ
 þa Ƴfelan Ƴýmle Ƴobe¹⁷ Ƴænon.¹⁸ ðonne ne ðýðon hi nan Ƴfel.
 ne biþ¹⁹ ꝥ nane mihta ꝥ mon mæƳe Ƴfel ðon. ac²⁰ beoþ un-
 mihta. ƳiƳ ꝥ Ƴoþ iƳ ꝥ þe ær ƳerƳƳan nehton²¹ ꝥ ꝥ Ƴfel nauht ne
 Ƴie. þonne ne Ƴýncþ Ƴe nauht. Ƴe ðe Ƴfel ƳƳncþ. Ða cræþ ic.
 Ðenox Ƴoþ ꝥ iƳ ꝥ þu ƳeƳƳ.²² Ða cræþ he. Ðu ne nehton²³ Ƴe
 æƳi ꝥ nan Ƴuht næƳe mihtigra ðonne ꝥ heƳƳe Ƴoð.²⁴ Ða cræþ
 ic. ÐƳa hit iƳ ƳƳa ðu ƳeƳƳ.²⁵ Ða cræþ he. Ne hit þeah ne mæƳ

¹ Boet. lib. iv. prosa 2.—Sed possunt, inquires, mali, &c.

² Bod. ƳƳýƳan. ³ Cott. unƳƳenƳne. ⁴ Cott. bið. ⁵ Cott. þam. ⁶ Cott. fulle. ⁷ Bod. ƳiƳƳe. ⁸ Cott. Ƴoð. ⁹ Bod. Ƴoð. ¹⁰ Cott. þam. ¹¹ Cott. nehton. ¹² Cott. næƳen. ¹³ Cott. þon. ¹⁴ Cott. anƳalb. ¹⁵ Cott. Ƴoðe. ¹⁶ Cott. Ƴænon. ¹⁷ Cott. bið. ¹⁸ Bod. Ƴ. ¹⁹ Cott. nehton. ²⁰ Cott. ƳeƳƳ. ²¹ Cott. nehton. ²² Cott. Ƴoð. ²³ Cott. ƳeƳƳ.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan yfel bon. Ða cƿæþ ic. Ðæt iſ ƿop. Ða cƿæþ he. Ðƿæþer
 ænig mon ƿene ꝥ ænig mon ƿe ƿa mihtig ꝥ he mæge bon eall
 ꝥ þæt he ƿille. Ða cƿæþ ic. Ne ƿenþ ðær nan mon ðe hiſ ƿerit
 hæfþ. Ða cƿæþ he. Ðƿæt yfele men mazon ðeah yfel bon.
 Ða cƿæþ ic. Eala ꝥ¹ hi ne mihton. Ða cƿæþ he. Ðit iſ ƿreotol
 ꝥ hi mazon bon yfel. ⁊ ne mazon nan zob. ꝥ iſ ƿopþam ðe ꝥ
 yfel niſ nauht. ac þa zoban.² ƿiſ hi fulne anƿealb habbaþ. hi
 mazon bon to zobes³ ꝥ ꝥ hi ƿillaþ. ƿopþý iſ ƿe fulla anƿealb⁴ to
 tellanne to þam⁵ hehtum zobum.⁶ ƿopþam⁷ ægþer ge ƿe an-
 ƿealb.⁸ ge þa oþru zob.⁹ anb þa cƿæſtaſ. ƿe ƿe longe ær
 nembon. ƿunbon fæſta on þam hehtan zobes.¹⁰ ƿa ƿa ælceſ
 hureſ ƿah biþ fæſta ægþer ge on ðære flone. ge on þæm hƿofe.
 ƿa biþ ælc zob¹¹ on Eode fæſta. ƿopþæm he iſ ælceſ zobes
 ægþer ge hƿof ge flon. Ðý iſ á to ƿilnianne þær anƿealbeſ. ꝥ¹²
 mon mæge zob¹³ bon. ƿopþam ꝥ iſ ƿe betſta anƿealb.¹⁴ ꝥ mon
 mæge ⁊ ƿille ƿell¹⁵ bon. ƿa læſſan ƿrebum ƿa maran. ƿræþer
 he hæbbe. ƿopþam ƿa hƿa ƿa ƿillaþ¹⁶ zob¹⁷ to bonne. he ƿillnaþ
 zob¹⁸ to habbenne.¹⁹ ⁊ miþ zobes to bionne. ƿop þiſ²⁰ iſ ƿe
 Platoneſ cƿiðe genoz ƿop. ðe he cƿæþ. Ða þiſ ane mazon bon
 to zobes²¹ ꝥ hi ƿilnaþ.²² Ða yfelan mazon ongunnon ꝥ hi ƿilnaþ.
 Ic naſ nu þeah ðu ƿille cƿeþan ꝥ Ða zoban ongunnon hƿilum ꝥ
 hi ne mazon ƿopþþunſan. Ac ic cƿeþe. ꝥ²³ hi hit þunſaþ ƿumle
 ƿopþ. þeah hi ꝥ ƿeopc ne mægen fulſremman. hi habbaþ ðeah
 fulne ƿillan. ⁊ ƿe untƿeoſealða ƿilla biop²⁴ to tellenne²⁵ ƿop
 fullſremob ƿeopc. ƿopþam²⁶ he næfre ne ƿoplyſta ðam leaunum
 oððe heſ. oððe þær. oððe ægþær. þeah ƿillaþ Ða yfelan ƿýncan
 ꝥ ꝥ hi lyſta. ðeah hit nu ne ƿe²⁷ nýt. ne ƿopleoſaþ hi eſc þone
 ƿillan. ac habbaþ hiſ ƿite. oþþe heſ. oððe aller hƿær. oððe
 ægþær. ƿe yſla ƿilla²⁸ to þonne hƿona ƿelt. ƿopþý hi ne mazon
 beſitan ꝥ zobes²⁹ ꝥ hi ƿillnaþ.³⁰ ƿop ðý hi hit þurh³¹ ðone ƿillan
 reſaþ. naler þurh nihtne ƿeg.³² Se yſela³³ ƿilla næfþ nænne ge-
 feſſcipe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſdom þa ðiſ ƿell aſeht hæfðe.
 Ða ongan he eft ƿingan anb ðiſ cƿæþ.

¹ Bod. þaſ. Cott. þær. ² Cott. zoban. ³ Cott. zobes. ⁴ Cott.
 anealb. ⁵ Cott. þæm. ⁶ Cott. zobum. ⁷ Cott. ƿopþæm. ⁸ Cott.
 anealb. ⁹ Cott. zob. ¹⁰ Cott. zobes. ¹¹ Cott. zob. ¹² Cott.
 zob. ¹³ Cott. anealb. ¹⁴ Cott. ƿel. ¹⁵ Cott. ƿilnaþ. ¹⁶ Cott. zob.
¹⁷ Cott. zob. ¹⁸ Cott. habbanne. ¹⁹ Cott. ƿopþý. ²⁰ Cott. zobes.
²¹ Cott. ƿillaþ. ²² Bod. þeah. ²³ Cott. biþ. ²⁴ Cott. tellanne.
²⁵ Cott. ƿopþæm. ²⁶ Cott. hit nýt ne ƿe. ²⁷ Bod. ƿilla yfel. ²⁸ Cott.
 zob. ²⁹ Cott. ƿilnaþ. ³⁰ Cott. þurh. ³¹ Bod. naller þurhne
 ƿeg. ³² Cott. yſla. ³³ Cott. aſeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichsoever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.*

§ I. LEFER nu au spell be þam ofermodum ⁊ þam unriht-
 þurum cýningum. þa se geriop sittan on þam hehtan heahget-
 lum. þa se maþ on manegra cýnna hræglum. ⁊ bioþ 'uton
 ýmbrcandenbe miþ miclon zeferscipe huora þegna. ⁊ þa bioþ
 miþ fetlum. ⁊ miþ gýlbenum hýlc sƿeorbum. ⁊ miþ manig-
 fealburn hefegeatrum zehyrste. ⁊ þreataþ eall moncýnn miþ
 huora þrýmme. ⁊ se ðe huora pelt. ne muþnþ nauper ne sƿienþ
 ne sienþ. þe ma ðe pebenþe hund. ac bioð sƿiþe unzeƿræglíce
 upahafen on hýr Mobe forþam ungemetlican anpealbe. Ac gif
 him mon þonne aƿint of þa clapa. ⁊ him ofriþ þara þenunza
 ⁊ þær anpealbe. ðonne miht þu gereon ꝥ he bioþ sƿiþe anlic
 þara hýr þegna sumum ðe him ða þeniaþ. buton he forþra sie.
 And gif him nu sear zebýrþ ꝥ him sƿýrþ sume hwile þara
 þenunza of tohen. ⁊ þara clapa. ⁊ þær anpealbe. þonne þincþ
 him ꝥ he sie on carceƿne zebroht. oððe on pacentum. forþam
 of þam unmetta. ⁊ þam ungemetlican zegerelan. of þam sƿet-
 mettum. ⁊ of mýrclícum ðrýncum þær liþe. onpæcnaþ sƿo
 roðe þrað þære þrænnere. ⁊ zebreþ huora Mobe sƿiþe sƿiþlice.
 þonne þearaþ eac þa ofermetta ⁊ unzeƿræpner. ⁊ þonne hu
 þeorþaþ zebolgen. ðonne sƿýrþ ꝥ Mobe berfunzen miþ þam pelme
 þære hatheortnerre. oþþæt hu þeorþaþ zearfte miþ þære un-
 riotnerre. ⁊ sƿa zehæfte. Siððan ꝥ ðonne zebon biþ. ðonne
 onginþ him leogan se tohopa þære þræce. ⁊ sƿa hwær sƿa hu
 ƿsrunz ƿillaþ. ðonne gehet him þær hu seccalest. Ic þe sæbe
 zefýrn ær on þýrre ilcan bec. ꝥ ealle zergearta ƿillnodon sumer
 zober. for zecynbe. ac ða unrihtsƿan cýnza ne mazon nan
 zob ðon. for þam ic þe nu sæbe. nu ꝥ nan ƿunðor. forþam hu
 hu unberþioðaþ eallum þam unþearum þe ic ðe ær nembe. secal
 ðonne nebe to þara hlaforða ðome þe he hine ær unberþeobbe.
 ⁊ ꝥ te sƿýrre is. ꝥ he him nýle sƿiþum sƿiþunnan. þær he lut
 anginnan ƿolbe. ⁊ ðonne on þam zepinne sƿiþsƿunian mihte.
 þonne næpþe he hýr nane sƿýlbe :-

§ II.* Ða se sƿiþsom ða þýr leop arungen hæpþe. þa ongan he
 eft spallian ⁊ þur cƿæþ. Gehtst ðu nu on hu miclum. ⁊ on hu

* Boet. lib. iv. metrum 2.—Quos vides sedere calso, &c.

* Boet. lib. iv. prosa 3.—Videans igitur, quanto in casu, &c.

CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiorpum. 7 on hu ðiorcpum hopaſeaþe¹ þara unþeaþa þa ýfel-
 pillenþan 7ciciap. 7 hu ða goban² 7cmaþ beophtop þonne 7unne.
 forþam³ þa goban² næfre ne beoþ bebæleþa þara ebleana huora⁴
 gober.⁵ ne þa ýfelan næfre þara 7ita ðe hi geeapnaþ. *Ælc 7ing*
þe on ðýrre 7opolthe 7eþon biþ. hæfþ eblean. 7ýnca hwa þ þ he
*7ýnca. oððe ðo þ þ he ðo. á he hæfð þ þ he earpaþ.*⁶ Nýr þ
 eac nauht unþeht⁷ 7pa 7pa 7io Romana þeaþ 7ær.⁸ 7 7et⁹ i7 on
 manegum ðeobum.¹⁰ þ mon heþ ænne heafobbeah¹¹ 7ýlþenne
 æt 7umer æpne7e7er enbe. 7ærþ þonne micel 7olc to. 7 7inaþ¹²
 ealle enbeme7.¹³ ða þe huora æpninge 7iepaþ. 7 7pa h7ilc 7pa
 æpne7 to ðam bea7e cýmþ. þonne mo7 7e hine habban him. ælc
 7ilnaþ þ he 7c7le æpne7 to cuman 7 hine habban. ac anum he
 ðeah 7ebýnaþ.¹⁴ 7pa 7eþ eall moncýnn. on 7ý7 anbepanþan h7e
 7inaþ. anb one7taþ. anb 7illnað ealle¹⁵ þær heh7tan gober.¹⁶
 ac hit i7 nanum¹⁷ men 7etiohhob. ac i7 eallum monnum. for-
 þæm i7 ælcum þea7 þ he h7ie eallan¹⁸ mæ7ne¹⁹ æfter þære
 meþe. þære meþe ne 7ýrþ næfre nan gob²⁰ man bebæleþ. ne
 mæ7 hine mon no miþ 7ihte hatan 7e 7ooba. 7i7 he biþ þær
 heh7tan gober bebæleþ.²¹ forþæm nan gob²² þeop ne biþ
 buton gobum²³ ebleanum. ðon ða ýfelan þ þ hi ðon. 7ýmle biþ
 7e beah²⁴ gober²⁵ ebleane7 þam gobum²⁶ 7ehealben on ecne7re.
 ne mæ7 þara ýfelena ýfel þam goban²⁷ beniman heora gober
 7 huora 7lice7. ac 7i7 hi þ gob buton him7elfum hæfþen.
 ðonne meah7e hi mon h7 benuman.²⁸ oþer 7pe7a oððe 7e ðe
 hit æp 7ealþe. oððe oþer mon.²⁹ Ac þonne 7opolie7 gob³⁰ man
 h7 leanum.³¹ ðonne he h7 gob 7opolæ7. On7ic nu þ te ælcum
 men h7 a7en gob³² 7i7þ gob eblean. þ gob þ te oninnan him
 7elfum biþ. Ðpa 7i7pa monna 7ile c7eþan þ æn7 gob man 7ie
 bebæleþ ðær heh7tan gober. forþam he 7imle æfter þam
 7pincþ. Ac 7emun ðu 7imle ðær miclan 7 þær 7æ7nan ebleane7.

¹ Cott. hopo 7eaþa. ² Cott. gooban. ³ Cott. forþæm. ⁴ Cott.
 gooban. ⁵ Cott. gober. ⁶ Cott. geeapnað. ⁷ Cott. unþeht. ⁸ Bod.
 Romana þeaþa 7p. ⁹ Cott. 7et. ¹⁰ Cott. biobum. ¹¹ Cott. bea7.
¹² Cott. 7ýnað. ¹³ Bod. enbeme7. ¹⁴ Cott. 7ebýneð. ¹⁵ Cott.
 ealle. ¹⁶ Cott. gober. ¹⁷ Cott. anum. ¹⁸ Cott. ealle. ¹⁹ Cott.
 mæ7ene. ²⁰ Cott. goob. ²¹ Cott. ne mæ7 hine mon no miþ 7ihte
 hatan 7e 7ooba. 7i7 he biþ þær heh7tan gober bebæleþ. ²² Cott.
 goob. ²³ Cott. goobum. ²⁴ Cott. bea7. ²⁵ Cott. gober. ²⁶ Cott.
 goobum. ²⁷ Cott. gooban. ²⁸ Bod. huora gob. buton him7elfum
 næfþen. þonne mihte hi mon hi benuman. ²⁹ Bod. 7ealþe oðþa oþer
 ma. ³⁰ Cott. goob. ³¹ Bod. 7eale7an. ³² Cott. goob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam¹ ꝥ eðlean iſ ofeſ ealle ofne² lean to luſienne.³ ꝥ ðo þæſ lean to þam forſpecenan goðum⁴ þe ic ðe ær tealbe on ðriððan bec. þonne hi þonne gegaderube⁵ bioþ. ðonne miht⁶ þu ongiſtan ꝥ þa geſælþa ꝥ ꝥ hehte goð⁷ biþ eall an. ꝥ ꝥ hiþ Lof. ꝥ þonne ðu miht⁸ eac ongiſtan ꝥ ælc goð⁹ man biþ eadig. ꝥ ꝥ ealle geſælge men beoþ¹⁰ Lofaſ. ꝥ habbaþ ecu eðlean hioþa¹¹ goðeſ.¹²

§ III.¹ Forþam¹³ ne ðearf nænne wiſne mon tpeozan. ꝥ ða ſſelan nabban eac ece¹⁴ eðlean heopa ſſeleſ. ꝥ biþ ece wiſe. ðeah ðu nu wene ꝥ hioþa hwiſc¹⁵ geſeliþ¹⁶ wiſe heſ for worulde. he hæfþ ðeah wiſle¹⁷ hiſ ſſel mid him. ꝥ eac þæſ ſſeleſ¹⁸ eðlean ða hwiſe þe hit him licap. Niſ nu nan wiſ man ꝥ niſte ꝥ te goð¹⁹ ꝥ ſſel bioþ wiſle²⁰ ungeſwæne betwux²¹ him. ꝥ wiſle²² on tpa²³ wiſlaþ. ꝥ wiſa wiſa ðæſ goðan goðneſ biþ hiſ azen goð²⁴ ꝥ hiſ azen eðlean. wiſa biþ eac þæſ ſſelan ſſel hiſ azen ſſel. ꝥ hiſ eðlean. ꝥ hiſ azen wiſe. ne tpeoþ nænne mon gif he wiſe hæfþ. ꝥ he næbbe ſſel. Ðæet wenaþ þa ſſelan ꝥ he beon bebælbe ðara wiſa ꝥ wiſe fulle ælceſ ſſeleſ. nallaþ²⁵ no ꝥ an ꝥ hi bioþ aſſiþe. ac forweah to nauhte geþone. Ongiſt nu be þam goðum hiu miſel wiſe þa ſſelan wiſle habbaþ. ꝥ gehwyr giſt²⁶ wiſe biſpell. ꝥ geþeald þa ſel þe ic þe ær wæbe. Eall ꝥ. ꝥ te anweſſe hæfþ. ꝥ þe ſecgaþ wæet te wiſe. ða hwiſe þe hit æt ſonne biþ. ꝥ ða ſamwæðneſſe þe hataþ goð. Swa wiſa an man biþ man. ða hwiſe ðe wiſe wiſe ꝥ þe lichoma biþ ætſonne.²⁷ þonne hi þonne geſindwebe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he ær wæſ. ꝥ ilce þu miht²⁹ geþencan be ðam lichoman ꝥ be hiſ luma. gif þara luma hwiſc³⁰ of biþ. ðonne ne biþ hit no full mon wiſa hit ær wiſe. gif eac hwiſc goð³¹ man from goðe geſe. ðonne ne biþ he þe³² ma fullice goð. gif he eallunga from goðe³³ geſe. þonan hit geþwyrþ ꝥ ða ſſelan forlætaþ ꝥ ꝥ hi ær biðon³⁴ ne³⁵ bioþ

¹ Boet. lib. iv. proſa 8.—Quæ cum ita ſint, &c.

¹ Cott. forþam. ² Cott. ofne. ³ Cott. luſienne. ⁴ Cott. goðum. ⁵ Cott. gegaderube. ⁶ Cott. meah. ⁷ Cott. goð. ⁸ Cott. meah. ⁹ Cott. goð. ¹⁰ Cott. bioð. ¹¹ Cott. heopa. ¹² Cott. goðeſ. ¹³ Cott. forþam. ¹⁴ Cott. næbben eac ecu. ¹⁵ hwiſc, deest in MS. Bod. ¹⁶ Bod. geſælþe. ¹⁷ Cott. wiſle. ¹⁸ Cott. ſſeleſ. ¹⁹ Cott. goð. ²⁰ Cott. wiſle. ²¹ Cott. betwux. ²² Cott. wiſle. ²³ Cott. tu. ²⁴ Cott. goð. ²⁵ Cott. nalleſ. ²⁶ Cott. geſt. ²⁷ Cott. ætſonne. ²⁸ bið hi þonne geſindwebe bið ðonne, deest in MS. Bod. ²⁹ Cott. meah. ³⁰ Cott. hwiſc. ³¹ Cott. goð. ³² Cott. þon. ³³ goðe, deest in MS. Cott. ³⁴ Cott. byðon. ³⁵ Cott. ꝥ ne.

*for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær pæron. Ac þonne hi þ ȝob¹ forlætaþ ȝ peorþaþ
 ȳfele. ðonne ne beoþ² hi nauhtar buton anlicneþ. þ mon mæg
 ȝeþion þ hi ȝio men pæron.³ ac hi habbaþ þær menniſce
 ðonne þone betſcan bæf forloren. ȝ þone forcuþerþan⁴ ȝe-
 healbē. hi forlætaþ þ ȝecȳnblice ȝob. þ⁵ rint menniſchlice
 þearf. ȝ habbaþ þeah manneſ anlicneſſe ða hpile þe hi
 libbaþ:-

§ IV.^u Ac ȝpa ȝpa manna ȝobneþ⁶ hi aheþf ofeþ þa men-
 niſcan ȝecȳnb. to þam⁷ þ hi beoþ ȝobaþ ȝenemneþe.⁸ ȝpa eac
 hioþa ȳfelneþ aþȳppþ hi unþeþ ða menniſcan ȝecȳnb. to þam⁹
 þ hi bioþ ȳfele ȝehatene. þ þe cpeþaþ ȝie nauht. Forþam ȝif
 ðu ȝpa ȝeplætne mon metȳþ þ he biþ aþpeþfēþ ȝrom ȝobe¹⁰ to
 ȳfele. ne miht¹¹ ðu hine na miþ ȝihte nemnan man. ac neat.
 ȝif þu þonne¹² on hþilcum men onȝitȳþ. þ he biþ ȝitȳpe ȝ-
 neaſene. ne ȳealt þu hine na hatan man, ac ȳulȳ. Anþ þone
 neþan þe biþ þpeopteme. þu ȳealt hatan hunþ. nallaþ¹³ mann.
 Anþ ðone leaſan ȝȳtegan. þu ȳealt hatan fox. næf mann. Anþ
 ðone unȝemetlice moþegan ȝ ȳþriēþan.¹⁴ ðe to micelne anþan
 hæþþ. ðu ȳealt hatan leo. næf mann. Anþ þone ȝænan. þe biþ
 to ȳlaþ. ðu ȳealt hatan aþpa ma þonne man. Anþ þone unȝe-
 metlice eaþȳan. þe him onþræt maþe¹⁵ þonne he þupȳe.¹⁶ þu
 miht¹⁷ hatan hapa. ma ðonne man. Anþ þam¹⁸ unȝertæþþegan
 ȝ ðam¹⁹ hælgan.²⁰ þu miht²¹ reccȳan²² þ hi biþ ȳmbe ȝelicpa.
 oððe unȳtallum ȳuȝelum. ðonne ȝemetȳeſtum monnum. Anþ
 þam þe ðu onȝitȳþ þ he hþ²³ on hȳ lichaman lȳrtum. þ he biþ
 anlicorþ ſettum ȳinum. þe ȳimle þillnaþ²⁴ hȳgan on ſulum
 ſolum. ȝ hi nȳllaþ aþȳȳlgan²⁵ on hluttrum þæteþum.²⁶ ac
 þeah hi ſelþum hþonne beþþembe peorþon. ðonne ȳleaþ he eþt
 on þa ſolu ȝ beþealþiaþ þær on. Ða ſe ȳiſþom þa þȳ ȳpell
 aþeþt hæþþe. ða onȳan he ȳnȳan ȝ þuſ cpeþ.

^u Boet. lib. iv. proſa 3.—Sed cum ultra homines, &c.

¹ Cott. ȝobð.

² Cott. bioþ.

³ Cott. pæpen.

⁴ Bod. forcuþerþan

⁵ Bod. ȳ.

⁶ Cott. ȝobneþ

⁷ Cott. þon.

⁸ Cott. ȝenemþe.

⁹ Cott.

þon.

¹⁰ Cott. ȝoode.

¹¹ Cott. meahȳ.

¹² þonne, deest in MS. Cott.

¹³ Cott. nallaþ.

¹⁴ Bod. ȳþriēþe.

¹⁵ Cott. ma.

¹⁶ Cott. þȳpȳe.

¹⁷ Cott. meahȳ.

¹⁸ Cott. þæm.

¹⁹ Cott. þæm.

²⁰ Cott. ȝalan.

²¹ Cott. meahȳ.

²² Cott. reccȳan.

²³ Cott. hȳþ.

²⁴ Cott. ȳimle

þillaþ.

²⁵ Cott. næſpe nallaþ aþȳȳhan.

²⁶ Cott. þætrum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldst meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldst not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldst call a hound, not a man. And the deceitful, crafty *man*, thou shouldst call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldst call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.^v

§ I. IL ðe¹ mæx peccan of ealþum leaþum ſpellum ſum
 ƿiþe anlic ſpell þære ſƿæce þe ƿit nu ýmbe ſƿæcon. Ðit ge-
 býrebe ƿio on Tioiana ƿerinne ꝥ þær ƿær an cýning þær nama
 Aulixef. je hæfþe tƿa ðioða under þam Kaſene. Ða ðioða
 ƿæron hatene Iƿaciſe 7 Retie. 7 ðær Kaſeneſ nama ƿær Aza-
 memnon. Ða je Aulixef miþ þam Kaſene to þam ƿerolhte for.
 Ða hæfþe he ſume hundreþ ſcira. Ða ƿæron hi ſume ten gear
 on þam ƿerinne. Ða je cýning eft ham cepte from þam Kaſene.
 7 hi ꝥ land hæfþon ƿerunnen. Ða næfþe ma ſcira þonne an. ꝥ
 ƿær ðeah þre iefþre. Ða ƿerþob hine heah ƿeþer 7 ſtorum ſæ.
 ƿearþ Ða forþƿiþan on an iſlonb ut on² ðære ſenbel ſæ. þær
 ƿær þær Apolliner dohtor. Iober ſuna. je Iob ƿær hioſa
 cýning. 7 licette ꝥ he ſceolþe bion je hehta Gob. 7 ꝥ ðýrge
 folc him ƿelýrþe. forþamþe he ƿær cýne cýnney. 7 hi nýrton
 nænne oþerne Gob on ðære timan. buton hioſa cýningſar hi
 ƿeorþobon for Gobar. Ða ſceolþe þær Iober fæþer beon eac
 Gob. þær nama ƿær ſaturnur. 7 hi ſƿa ilce eal cýn³ hi hæfþor
 for Gob. þa ƿær hioſa an je Apollinur ðe ƿe ær ýmb ſƿæcon
 ðær Apolliner dohtor ſceolþe bion ƿýþene. þære nama ƿær
 Kyrke. ƿio hi fæþon ſceolþe bion ƿiþe ðrýcſæftu. 7 ƿio
 ƿunobe on ðam iſlanþe þe je cýning on forþƿiþen ƿearþ ðe ƿe
 ær ýmbe ſƿæcon. Ðio hæfþe ðær ƿiþe micle ƿerobe hipe
 ðegna. 7 eac oþerra mæþena. Sona ſƿa hio ƿereah ðone for-
 þƿiþenan cýning þe ƿe ær ýmbſƿæcon. þær nama ƿær Aulixef.
 Ða ongan hio hine lufan. 7 hioſa ærþer oþerne ƿiþe unſe-
 methce. ſƿa ꝥ te he for hipe lufan forlet hiſ ƿice eall. 7 hiſ
 cýnriæn. 7 ƿunobe miþ hipe of ðone ſiſt ꝥ hiſ þegnaſ him ne
 mihton lenz miþ ƿerunian. ac for hioſa earþer lufan 7 for
 ðære ƿrace tihobon hine to forlætanne. Ða ongunnon leaſe
 men ƿýrcan ſpell. 7 fæþon ꝥ hio ſceolþe miþ hipe ðrýcſæft.
 þa men forþreþan. Ð ƿeorþan hi an ƿilþe þeora lic. 7 riððan
 ſlean on þa ƿaccentan 7 on corþar. Sume hi fæþon ꝥ hio
 ſceolþe forſceorpan to leon. 7 ðonne ſeo ſceolþe ſƿæcan.⁴
 þonne ƿýnþe hio. Sume ſceolþan bion eforar. 7 ðonne hi
 ſceolþan hioſa ſar ſorþan. þonne ƿrýmetoþan hi. Sume
 ƿurþon to ƿulþan. Ða ðuton. ðonne hi ſƿæcan ſceolþon.

^v Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.¹ Bod et Cott. þa.² Bod. et Cott. uton.³ Bod. et Cott. ælcme.

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that *was a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people beliered him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume purðon to þam ðeorcýnne þe mon hat tigrur. Ða peopð eall ƿe ƿeƿerƿe forþƿerƿe to mirclicum ðeorcýnnum. ælc to sumum ðioƿe. buton þam cýninge anum. Ælcne mete hi onƿcunebon þe men etap. 7 ƿilnobon ðara þe ðeop etap. Næfbon hi nane anlicneƿe manna ne on lichoman ne on ƿemme. 7 ælc ƿiƿte ðeah hi ƿerit ƿa ƿa he ær ƿiƿte. ƿ ƿe ƿit ƿa ƿiƿe forƿienbe for þam erimbum ða hi ðrozan. Ðræt þa menn ðe þýrum leaƿungum ƿelefbon. ðeah ƿiƿton þæt hio mið þam ðrýcƿæfte ne mihte ðara manna Mōbon ƿenban. þeah hio ða lichoman onpenbe. Eala ƿ hit iƿ micel cƿæft ðær Mober for ðone lichoman. Be ƿilcum 7 be ƿilcum þu miht onƿitan ƿ ƿe cƿæft þær lichoman biƿ on þam Mōbe. 7 ƿ te ælcum men ma ðeruaþ hi Mober unþearƿ. ðær Mober tior eallne þone lichoman to him. 7 þær lichoman mettrumner ne mæƿ ƿ Mōb eallunga to him ƿetion :

§ II.^w Ða cƿæþ ic. Ic eom ƿeƿara ƿ ƿ iƿ for. ƿ þu ær ƿæbeft. ƿ þær ƿ hit nauht unƿiht ƿære þæt mon ða ýfel-ƿillenban men hete netenu. oððe ƿilþeop.¹ ðeah hi manneƿ onlicneƿe hæbben. Ac ƿiƿ ic hæfðe ƿilcne anƿealb² ƿýlce ƿe ælmihteƿa Gob hæfð. ðonne ne lete ic no ða ýfelan ðeruan ðam³ ƿobum⁴ ƿa ƿiƿe ƿa hi nu boƿ. Ða cƿæþ he. Niƿ hit him no ƿa longe aƿeð ƿa þe ðýncð. ac ðu miht onƿitan ƿ him biƿ ƿiƿe hƿæðlice ƿerƿeð⁵ hioƿa onƿoƿneƿe. ƿa ic þe nu ƿihte ƿeczan ƿille. ðeah ic ƿet emtan⁶ næbbe for oƿerpe⁷ ƿriæce. ðær hi ðone unnyttan anƿealb⁸ næfðen þe hi ƿenap ƿ hi habbaƿ.⁹ ðonne næfðon hi ƿa micel ƿite ƿa hi habban ƿeulon. Ða ýfelan biƿ micel¹⁰ unƿerælizƿan þonne. ðonne¹¹ hi maƿan ƿurhtion¹² þæt ýfel ƿ hi ýrt. þonne hi þonne bion. þonne hi hit bon ne maƿon. ðeah ði¹³ ðýrge men ne ƿelefan.¹⁴ Ðiƿ iƿ ƿiƿe ýfel ƿ mon¹⁵ ýfel ƿille. 7 hit¹⁶ iƿ þeah micel ƿýrge ƿ hit mon mæƿ ðon.¹⁷ forþæm¹⁸ ƿe ýfela¹⁹ ƿilla biƿ toƿtenceb. ƿa þe ƿecel²⁰ beƿoƿan ƿýre. ƿiƿ mon ƿ ƿeorc ƿurhtion²¹ ne²² mæƿ. Ac ða ýfelan²³ habbaƿ hƿilum ðriƿ unƿerælpa.²⁴ an iƿ ƿ hi ýfel ƿillaƿ. oƿer ƿ ƿ hi maƿon. þrúbbe ƿ hi hit ƿurhtior.²⁵

^w Boet. lib. iv. prosa 4.—Tum ego, Fator, inquam, &c.

¹ Cott. ƿilþeop. ² Cott. anƿalb. ³ Cott. þæm. ⁴ Cott. ƿoobum.
⁵ Cott. ƿerƿeð. ⁶ Cott. æmettan. ⁷ Cott. oðpe. ⁸ Cott. unnettan anƿalb.
⁹ Cott. hæbben. ¹⁰ Cott. hioð ƿymle. ¹¹ Bod. þone.
¹² Cott. maƿon ƿurhtion. ¹³ Cott. hiƿ. ¹⁴ Cott. ƿelefan. ¹⁵ Cott. mon þ.
¹⁶ Bod. he. ¹⁷ ðon, deest in MS. Cott. ¹⁸ Cott. forþæm forþæm.
¹⁹ Cott. ýfela. ²⁰ Cott. þær ƿec. ²¹ Cott. þurhtion. ²² ne, deest in MS. Bod.
²³ Cott. ýfelan. ²⁴ Cott. unƿerælpa. ²⁵ Cott. þurhtior.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþam¹ Eob hæfþ zetiohhob to fellenne² witu 7 ermba þam yfelum³ monnum for hioþa ylum peorcum. Ða cƿæp ic. Ðra hit is ƿra Ðu reȝrt. 7 þeah ic wolbe ȝeƿýrcan. ȝif ic mihte.⁴ ꝥ hi næsbon þa heaƿðsælpa ꝥ hi mihton yfel ðon. Ða cƿæp he. Ic ƿene þeah ꝥ him lorȝe ȝe anƿealb⁵ ær þonne Ðu wolbeȝt.⁶ oððe hi ƿenen. forþæm nan ƿuht nis lang⁷ ƿænes on þis anð-ƿearþan life. þeah monnum þýnce ꝥ hit lang ȝie. Ac ȝiþe oft ȝe micla anƿealb⁸ Ðara yfelena ȝehƿiȝt ȝiþe ƿærllice. ȝra ȝra ȝreat beam on ƿýbe⁹ ƿýrcþ klubne Ðynt Ðonne men læst ƿenap. 7 forþam¹⁰ ege hi bioþ¹¹ ȝimle ȝiþe earme. Eif hi Ðonne hioþa yfel earme ȝebeð. hu ne biþ þonne ȝimle ꝥ lange yfel ƿýne Ðonne ꝥ ȝcopte. Ðeah nu þa ylpan næfre ne ƿur-ðon¹² beaþe. Ðeah ic¹³ wolbe cƿeþan ꝥ hi ƿænon¹⁴ earmorȝe.¹⁵ Eif þa earmþa ealle¹⁶ ȝoþe¹⁷ ȝint. Ðe ȝe lange¹⁸ ær ymbe.¹⁹ nehton.²⁰ ꝥ Ða ylpan²⁰ heþ on ƿoþulbe²¹ habban ȝeolban.²² þonne is ƿæt ȝƿeorol. ꝥ þa earmþa beoþ²³ enbealeȝe ȝe cce²⁴ bioþ. Ða cƿæp ic. Ðæt is ƿunðorlic ꝥ Ðu reȝrt.²⁵ 7 ȝiþe ear-foþlic Ðýregum monnum to onȝitanne. Ac ic onȝite þeah ꝥ hit belimþ ȝenog ƿel to þæne ȝƿræce ȝe ƿit ær ymbe ȝƿræcon. Ða cƿæp he. Ic ne ȝƿrece nu no to Ðýregum monnum. ac ȝƿrece to þam ȝe ƿilniaþ²⁶ ȝiþom onȝitan. forþæm ꝥ biþ tacn ȝiþomeȝ. ꝥ hine mon ƿilniȝe²⁷ ȝeheran²⁸ 7 onȝitan. Ac ȝif Ðýrȝra hƿone tƿeȝe²⁹ ænȝeȝ Ðara ȝella. Ðe ȝe ær ymbe³⁰ ȝƿræcon on þisse ilcan bec. Ðonne ȝeƿeccc he. ȝif he mæȝe. oþer tƿeȝa oððe þara ȝella ȝum leaȝ oððe unȝelic Ðære ȝƿræce ȝe ƿit æfter ȝƿýrþ. oððe þƿiðbe ƿenð onȝite 7 ȝelefe ꝥ ƿit on ƿuht ȝƿriuen.³¹ ȝif he þara nan ne beþ.³² Ðonne nat he hƿæt³³ he menþ.³⁴

§ III.² Ac ic Ðe mæȝ ȝet³⁵ tæcan oþer Ðing ȝe Ðýregum monnum ƿile Ðincan ȝet³⁶ unȝelefenlicne.³⁷ 7 is Ðeah ȝenog

² Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

¹ Cott. forþæmþe. ² Cott. fellanne. ³ Cott. ylum. ⁴ Cott. meahit.

⁵ Cott. anƿalb. ⁶ Cott. wolbe. ⁷ Cott. long. ⁸ Cott. anƿalb. ⁹ Cott. ƿuþa.

¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. ƿurþen. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. ƿæpen. ¹⁵ Cott. earmorȝe 7 unȝeƿel-ȝorte.

¹⁶ Cott. ealla. ¹⁷ Cott. ȝoþa. ¹⁸ Cott. longe. ¹⁹ Cott. nehton. ²⁰ Cott. ylpan. ²¹ Cott. ȝeolulbe. ²² Cott. ȝeolben.

²³ Cott. ȝƿræmþa bioð. ²⁴ Cott. eac. ²⁵ Cott. reȝrt. ²⁶ Cott. ƿel ƿilniað.

²⁷ Cott. ƿelniȝe. ²⁸ Bod. ȝeþan. ²⁹ Cott. tƿeȝe. ³⁰ Cott. ymb.

³¹ Cott. ȝƿriuen. ³² Cott. niȝe. ³³ Cott. nan þara hƿæt.

³⁴ Cott. mænð. ³⁵ Cott. ȝiet. ³⁶ Cott. ȝiet. ³⁷ Cott. unȝele-ƿellicne.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam ſpelle ðe wit æfter ſpýmaþ. Ða cƿæþ ic. Ðƿæt iſ þ
 la ðinza. Ða cƿæþ he. Ðit iſ þ þ ða ýſelan¹ biþ micle zergælig-
 nan ðe on ðýrre populbe² habbaþ micelne ſean 7 manýgealb³
 pite³ for hýra⁴ ýſelum.⁵ ðonne þa ſien þe nane ſpæce nabbap.
 ne nan pite on þýrre populbe for hioþa ýſle. Ne ſene ðeah nan
 mon þ ic for þæm anum ðýllic ſpæce. ðe ic polbe unþearp
 tælan. 7 gobe hærian. 7 miþ ðæra býrne⁶ men ðreacian 7
 tihthan⁷ to zobum ðearum. forþam⁸ ege ðæſ piteſ. ac for
 oppum þingum⁹ ic hit ſpæce¹⁰ zet ſpþor. Ða cƿæþ ic. For
 hƿilcum¹¹ oppum ðingum polberc¹² ðu þ ſpæcan.¹³ buton for-
 þam¹⁴ ðe þu nu ſæberc. Ða cƿæþ he. Lemunſc¹⁵ ðu þ wit ær
 ſpæcon. þ ƿæſ þ þa goban¹⁶ hæſben¹⁷ ſýmle anſealb¹⁸ 7 ze-
 gælþa. 7 þa ýſelan¹⁹ næſben næſſe naupen. Ða cƿæþ ic. Ðæt
 ic zeman. Ða cƿæþ he. Ðƿæt ſenſc ðu nu. 7iſ þu zergihc
 hƿýlcne ſpþe ungeræligne mon. 7 onzihtc ðeah hƿæt hƿegu²⁰
 gobeſ²¹ on hum. hƿæþen he ſe ſpa ungerælig ſpa ſe þe nan ƿiht
 gobeſ²² næſþ. Ða cƿæþ ic. Se me þýncþ zergæligza. ðe hƿæt
 hƿegu²³ hæſþ. Ða cƿæþ he. Ac hu þýncþ ðe þonne be þam²⁴ þe
 nan ƿiht gobeſ²⁵ næſþ. 7iſ he hæſþ²⁶ ſumne eacan ýſeleſ. ſe þu
 ƿiht ſeczan þonne zet²⁷ ſis ungeræligza ðonne ſe oþer. for þæſ
 ýſeleſ²⁸ eacan. Ða cƿæþ ic. Ði ne ſeolbe me ſpa ðincan.²⁹
 Ða cƿæþ he. Telo þonne þ ðe ſpa þincþ.³⁰ onzihtc ðonne miþ
 inneþearban³¹ Moþe þ þa ýſelan³² habbaþ ſumle³³ hƿæt hƿegu³⁴
 gobeſ on zemonz hioþa ýſel. þ iſ hioþa pite þ mon mæg ſpþe
 eaþe zeneccan miþ ƿihte hum to gobe.³⁵ Ac þa þe hum biþ un-
 ƿitnobe eall hioþa ýſel on ðýrre populbe. habbaþ ſum ýſel
 hæſgne 7 ſpæcenþlicne þonne æniþ³⁶ pite ſe on þýrre populbe.
 þ iſ þ hum biþ unſpæcnobe³⁷ hioþa ýſel on þýrre populbe.³⁸ þ
 iſ þ ſpætolozc tacn³⁹ þæſ mæſtan ýſeleſ on þýrre populbe.⁴⁰

¹ Cott. ýſlan. ² Cott. populbe. ³ Cott. pite. ⁴ Cott. hioþa.
⁵ ýſelum, deest in MS. Cott. ⁶ Cott. býrne. ⁷ Cott. þreacian 7
 tihthan. ⁸ Cott. forþam. ⁹ Cott. þingum. ¹⁰ Cott. ſpæc. ¹¹ Cott.
 hƿýlcum. ¹² Cott. polber. ¹³ Cott. ſpæcan. ¹⁴ Cott. forþam.
¹⁵ Cott. zemanſc. ¹⁶ Cott. goban. ¹⁷ Cott. hæſben. ¹⁸ Cott.
 anſalb. ¹⁹ Cott. ýſlan. ²⁰ Cott. hƿegu. ²¹ Cott. goober. ²² Cott.
 goober. ²³ Cott. hƿegu. ²⁴ Cott. þam. ²⁵ Cott. goober. ²⁶ Bod.
 næſþ. ²⁷ Cott. zet. ²⁸ Cott. ýſleſ. ²⁹ Cott. þýncan. ³⁰ Ða
 cƿæþ he. Telo þonne þ þe ſpa þincþ, deest in MS. Cott. ³¹ Cott. in-
 neþearþe. ³² Cott. ýſlan. ³³ Cott. ſýmle. ³⁴ Cott. hƿegu. ³⁵ Cott.
 goobe. ³⁶ Bod. ani. ³⁷ Cott. unſpæcnob. ³⁸ Cott. populbe. ³⁹ Cott.
 tacn. ⁴⁰ Cott. populbe.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something of *good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

7 þær fýrftan¹ ebleaner æfter ðitte populbe. Ða cræð ic. Ne² mæg ic ðær ofracan. Ða cræþ he. Forþæm rint ungerælignan þa fýelan. forþæm him biþ buton gefýrhtum forþran hiopa fýel ðonne þa rien þe him biþ hiopa fýel zeleanob be heopa³ gefýrhtum. forþæm hit is riht þ̅ mon fýelge þa fýelan.⁴ 7 hit is poþ⁵ þ̅ hi mon læte unritnobe. Ða cræþ ic. Þra ofræcþ þær. Ða cræþ he. Ne mæg nan man ofracan þ̅ hit ne rie eall goð⁶ þ̅ te riht biþ.⁷ 7 eall fýel þ̅ te poþ biþ. Ða cræþ ic. Ic eom riþe geþrefeþ mid ðitte frræce. 7 rumbriþe⁸ forþr⁹ fpa rihtwif bema ænige unrihte gifc wille forþifan. Ða cræþ he. Be hram¹⁰ cfeft þu þ̅. Ða cræþ ic. Forþamþe¹¹ ðu ær cræbe þ̅ he unriht býðe. þ̅ he lete unritnobe¹² þa fýelan. Ða cræþ he. Ðæt is hir peopþfipe. þ̅ he fpa gifol¹³ is. 7 fpa rumeþlice gifð. þ̅ is micel gifu¹⁴ þ̅ he geþit¹⁵ oððæt ða fýelan¹⁵ onxtap hýra¹⁶ fýel 7 gecýrrap¹⁷ to goðe.¹⁸ Ða cræþ ic. Nu ic onxite þ̅ hit nis ece gifu þ̅ he gifþ þam¹⁹ fýlum. ac is hwtet hwegu²⁰ elbung²¹ 7 anbif þær hehtan beman. Forþam²² anbife 7 forþam²³ geþýlbe me rincþ þ̅ he rie þe frrifori forfrefen. 7 þeah me licap ðis fpell genog þell. 7 þýncþ me genog zelc²⁴ þæm þe ðu ær fæbert :

§ IV.⁵ Ac ic ðe halfige²⁵ zet²⁶ þ̅ ðu me fegge²⁷ hpæpen ðu penne þ̅ þa fýelan²⁸ habban ænig wite æfter ðitte populbe.³⁰ oððe þa goban³⁰ ænig eblean heopa³¹ gober.³² Ða cræþ he. Þu ne fæbe ic ðe ær þ̅ þa goban³³ habbaþ eblean hiopa³⁴ gober.³⁴ æþþer 7e heþ. 7e on ecneþre. 7 ða fýelan³⁵ eac habbaþ eblean heopa³⁷ fýeler.³⁸ æþþer 7e heþ. 7e eft on ecneþre. Ac ic wille bælan ða fýelan³⁹ ðam fýelum⁴⁰ nu on tpa.⁴¹ forþamþe⁴² oþer bæf þara fýelena⁴³ hæfð ece wite. forþam hi nanne milbheortneþre ne geeapnobon. oþer bæf fceal beon gecleærnob.⁴⁴ anb ða

¹ Doet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. fýrftan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott. fýlge þa fýlan. ⁵ Cott. poþ. ⁶ Cott. goð. ⁷ bið, deest in MS. Cott. ⁸ Cott. rumbriþe. ⁹ Cott. forþr. ¹⁰ Cott. hram. ¹¹ cfeft þu þ̅. Ða cræð ic forþam, desunt in MS. Cott. ¹² Cott. unritnobe. ¹³ Cott. gifol. ¹⁴ Cott. giro. ¹⁵ Cott. fýlan. ¹⁶ Cott. hiopa. ¹⁷ Cott. gecýrrap. ¹⁸ Cott. goðe. ¹⁹ Cott. þæm. ²⁰ Cott. hpic hwegu. ²¹ Cott. elbung. ²² Cott. forþam. ²³ Cott. forþam. ²⁴ Cott. gegongelic. ²⁵ Cott. healfige. ²⁶ Cott. zet. ²⁷ Cott. fegge. ²⁸ Cott. fýlan. ²⁹ Cott. peopulbe. ³⁰ Cott. goban, deest in MS. Cott. ³¹ Cott. hiopa. ³² Cott. gober. ³³ Cott. goðan. ³⁴ Cott. heopa. ³⁵ Cott. gober. ³⁶ Cott. fýlan. ³⁷ Cott. hiopa. ³⁸ Cott. fýler. ³⁹ Cott. fýlan. ⁴⁰ þam fýelum, desunt in MS. Cott. ⁴¹ Cott. tpa. ⁴² Cott. forþam þe. ⁴³ Cott. fýlena. ⁴⁴ Cott. gecleærnob.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of his waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

amereb on þam¹ heofonlicon fýne. gpa hep biþ gýlfor.² for-
þam³ he hæfþ gume geearnunga gumeþ mibheoptneffe for-
þam⁴ he mot cuman æfter þam⁵ earforum to eorne afe. Eac
ic þe mihte peccan mape.⁶ æþer ge be þam⁷ goðum.⁸ ge be
þam⁹ ylum. gif¹⁰ ic nu sæmtan¹¹ hæfþe. Ac ic onbræbe þ
ic forlete¹² þ wit ær æfter arýnebon.¹³ þ þær þ wit forþon
gepeccan þ ðu ongeate þ þa ylpan nærþon¹⁴ nænne anwealb.¹⁵
ne nænne peorþfuce. ne on ðirge forþube.¹⁶ ne on þære to-
pearþan. forþæm þe þuhte ær þ eallra ðinga fýrnerc þ þu
penberc¹⁷ þ hi hæfþon¹⁸ to micelne. 7 þ ealne wez¹⁹ forþoberc²⁰
þ hi ealne wez²¹ nærþon on wite. 7 ic þe sæbe ealne²² wez þ hi
næfne ne bioþ buton wite. þeah ðe gpa ne ðince. Ac ic wac
ðeah þ þu wite forþan þ hi gpa langne²³ fýrnc habbaþ leaþ²⁴ ýfel
to ðonne. 7 ic þe sæbe ealne wez þ þe fýrnc biþ gipe lytle hwile.
and ic ðe fecge get.²⁵ gpa gpa he lengra biþ. gpa hi bioþ unge-
fælgian. þ him wære ealra mæst unwealþ þ²⁶ þ þe fýrnc wære
oþ ðomeþ ðæg. And ic ðe sæbe eac þ ða wæron ungefælgian
ðe him unrihtlice hwora ýfel forþopen wære. þonne þa wæren
þe him²⁷ hwora²⁸ ýfel rihtlice ongegnecan wære. get²⁹ hit ge-
býrþ þ ðe wincþ þ þa onforþan biþ³⁰ gefælgian³¹ ðonne³² þa
geþitnoþan.

§ V. Ða cwæþ ic. Ne ðincþ me næfne nanwut gpa forþic
gpa me wincþ ðin³³ gpell þæm tumum³⁴ þe ic þa geþere. Ac gif
ic me wenbe to ðirge folceþ ðome. þonne niþ hit no þ an þ he
nýllaþ þirge ðirne pace geþeþan. ac hi hit nellap³⁵ forþum ge-
hwan.³⁶ Ða cwæþ he. Niþ þ nan winþon. Ðwæt þu wæst þ þa
men þe habbaþ unhale eagan. ne mægon ful eape locian ongean
þa gunnan ðonne hio beorhtorc³⁷ fcinþ. ne forþum on fýne.³⁸
ne on nan wut beorhter³⁹ hi ne lýft locian. gif þe æppel leþ

* Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c

¹ Cott. þæm. ² Cott. forþon. ³ Cott. forþæm. ⁴ Cott. for-
þæm. ⁵ Cott. þæm. ⁶ Cott. meahthe mape peccan. ⁷ Cott. þæm.
⁸ Cott. goðum. ⁹ Cott. þæm. ¹⁰ Cott. þæp. ¹¹ Cott. sæmtan.
¹² Cott. forlæte. ¹³ Cott. rýnebon. ¹⁴ Cott. nærþen. ¹⁵ Cott.
anwealb. ¹⁶ Cott. peorþube. ¹⁷ Cott. penberc. ¹⁸ Cott. hæfþen.
¹⁹ Cott. eall wez. ²⁰ Cott. forþober. ²¹ Cott. eall wez. ²² Cott.
eallne. ²³ Cott. longne. ²⁴ Cott. leaþe. ²⁵ Cott. get. ²⁶ þ, deest
in MS. Cott. ²⁷ þe him, deest in MS. Cott. ²⁸ Cott. heora. ²⁹ Cott.
get. ³⁰ Cott. bioþ. ³¹ Bod. et Cott. ungefælgian. ³² Cott. þonne
þonne. ³³ Cott. wincaþ þine. ³⁴ Cott. tumum. ³⁵ Cott. nýllaþ.
³⁶ Cott. geþeþan. ³⁷ Cott. beorhtorc. ³⁸ Cott. ofþp. ³⁹ Cott.
beorhter.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of the eye be left. In like manner the sinful minds

biþ. ƿƿa biop¹ þa ƿýnnfullan ƿob ablenð mið hioƿa² ƿƿelan³ ƿillan. ꝥ hi ne maƿon ƿerion ꝥ lioht⁴ ƿæpe beophtan ƿoppært-
neſſe. ꝥ iſ ſe hehƿta ƿiſdom. Ac him biþ ƿƿa þæm ƿuðlum. 7
þæm biopum. þe maƿon⁵ bet locian on niht ðonne on bæƿ. ſe
bæƿ blent 7 ðioſtƿaþ hioƿa eagan. 7 ðæpe nihte ƿioſtƿio hi
onlihtaþ. Forþý penap ða ablenban ƿob. ꝥ ꝥ ſe ſio mæſte ƿe-
ſeþ ꝥ men ſeo aleſeb ƿƿel to ðonne. 7 ſio bæb him mote bion
unƿituoð. forþæm hi ne⁶ lýt ƿƿiuan æfter ælcne ƿƿæce ƿƿa
lange oð he ꝥ ƿýht ƿiton. ac penbaþ on hioƿa unƿihtan⁷ ƿillan
7 ƿƿýnigaþ æfter þæm. Ðý ic nat hu nýta⁸ þu me tæht to
þæm ðýregum monnum. ðe næſſe æfter me ne ƿƿýnuaþ. Ic
ne ƿƿiece næſſe to þæm. Ac ic ƿƿiece to ðe. forþæm ðu
teohhært ꝥ ðu ƿƿýnige æfter me. 7 ƿiþop ƿiſneft on þam
ƿrope ðonne hi bon. Ne ſeccc ic hƿet hi ðeman. Ic læte nū
to ðinum bome ma þonne to hioƿa. forþam hi ealle lociaþ mið
bam⁹ eazum on þaƿ eopþlican ðing. 7 hi hum liciap eallunƿa.
æƿeþi ƿe on þæſ ƿobes eazum. ƿe on þæſ lichoman. Ac ðu
ana hƿilum beſcýlſt mið oþpe eagan on þa heopnlican ƿing.
mið oþpe¹⁰ þu locaſt nu ƿet on þaƿ eopþlican. forþæm penap
þa ðýrƿan ꝥ ælc mon ſie bliuð ƿƿa hi ſint. 7 ꝥ nan mon ne
mæƿe ſeon¹¹ ꝥ hi ƿerion ne maƿon. Ðæt ðýrƿ iſ anliccoſt þe
ſum cild ſie full hal 7 full ælcæpegebornen. 7 ƿƿa fullice ðionbe
on eallum cýrtum 7 cƿæſtum. þa hƿile þe hit on cnihtabe
biop.¹² 7 ƿƿa forþ eallne ðonne ƿioƿop hað. oþ þe he ƿýnþ ælceſ
cƿæſter mebe me. 7 ðonne lýtle ær hi miðreþhpe peoppe¹³
bæm¹⁴ eazum bliuð. 7 eac þæſ ƿobes eagan peopþan ƿƿa ab-
lenbe ꝥ he¹⁵ nanyuht ne ƿemune þæſ ðe he æſſe ær ƿeſeah
oððe ƿehenbe. 7 þene þeah ꝥ he ſie ælceſ ðingef ƿƿa mebe me
ƿƿa he æſſe mebe maſt¹⁶ ƿæpe. 7 þenþ ꝥ ælcum men ſie ƿƿa ƿƿi
him ſi. 7 ælcum men¹⁷ þýnce¹⁸ ƿƿa ƿƿa hum þinap. þeah þe¹⁹ he
ðonne ƿƿa ðýrƿ ſie ꝥ he þæſ þene. hƿæþeþ þe ðonne ƿillon²⁰
ealle þenan ðæſ þe he þenþ. ic þene þeah ꝥ þe nýllen.²¹ Ac
þolbe ƿitan hu þe þuhte be þam²² monnum ðe ƿit ær cƿæbon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ƿƿlan. ⁴ Cott. leoht. ⁵ Bod.
þa mað. ⁶ Bod. et Cott. hune. ⁷ Cott. unnertan. ⁸ Cott. nýt.
⁹ Cott. bæm. ¹⁰ mið oðpe, deſunt in MS. Cott. ¹¹ Cott. ƿerion.
¹² Cott. brð. ¹³ peoppe, deſt in MS. Bod. ¹⁴ Bod. bam. ¹⁵ Cott.
hie. ¹⁶ Cott. meþompt. ¹⁷ ſie ƿƿa ƿƿa hum ſi. 7 ælcum men, deſunt
in MS. Cott. ¹⁸ Cott. þince. ¹⁹ þeah þe, deſunt in MS. Cott. ²⁰ Cott.
pillen. ²¹ Bod. nýllað. ²² Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, and with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ unc þuhte þ þæron¹ wlbiorum gælicpan ðonne monnum. hu micelne ſiððom þa hæfðon.² me þincþ ðeah þ hi næbbæn³ nænne:-

§ VI.^a Ic ðe wolbe ge⁴ peccan ſume rihtne pace.⁵ Ac ic pat þ þiſ folc hiſ nyle⁶ gelepan.⁷ þ iſ þ þa biop geſælegian þe mon witaþ.⁸ ðonne þa bion þe hi witaþ. Ða punþroþe ic þæſ 7 cweþ. Ic wolbe þ þu me geſeah⁹ hu¹⁰ hit ſwa bion mihte.¹¹ Ða cweþ he. Ðwæþer þu ongiſe þ ælc ſwelpillenbe mon 7 ælc ſwelpwincenbe ſie witeſ wýrþe. Ða cweþ ic. Lenox ſweotole ic þ ongiſe. Ða cweþ he. Ðu ne iſ ge þonne ſwelpillenbe anþ ſwelpwincenbe ðe þone unſcýlgan witaþ.¹² Ða cweþ ic. Ðwa hit iſ ſwa þu ſeget.¹³ Ða cweþ he. Ðwæþer þu wene þ þa ſien earme 7 ungerælige þe witeſ wýrþe biop. Ða cweþ ic. Ne wene ic hiſ no. ac pat geapa.¹⁴ Ða cweþ he. Læſ þu nu ðeman moſte.¹⁵ hwæþerne wolbeſt¹⁶ þu ðeman witeſ wýrþan. ðe þone unſcýlgan¹⁷ witaþe. þe ðone þe þ wite wolobe.¹⁸ Ða cweþ ic. Niſ þ gælic. ic wolbe helpan þæſ þe ðær unſcýlbiſ wære. anþ he nan þone¹⁹ þe hine ſwælobe.²⁰ Ða cweþ he. Ðonne þe þincþ ge earmra ge þ ſwælob. ðonne ge þe hit þaſaþ. Ða cweþ ic. Ðæſ ic geleſe þ te ælc unriht witaung ſie þæſ ſwælob þe hit beſ. næſ þæſ þe hit þaſaþ. ſoppam²¹ hiſ ſwælob hine gebeþ earmne. 7 ic ongiſe þ þiſ iſ ſwælob²² riht ſacu þ þu nu ſeget. 7 ſwælob anlic þæm þe ðu ær ſeahteſt.²³ ac ic pat ðeah þ þýſ²⁴ folce ſwa ne þincþ:-

§ VII.^b Ða cweþ he. Wel þu hit ongiſe. Ac þa þingra þingra nu hwilum þæm ðe læſſan þearfe ahton. þingra þe vn þe²⁵ þær man ſwælob. 7 ne þingra þam²⁶ þe þ ſwælob. þæm wære mane þearf. þe þa oþre unſcýlbiſe ſwælob.²⁷ þ hum mon þingroþe to þam²⁸ ſicum. 7 bæbe þ hum²⁹ mon dýbe ſwa micel wite ſwa hi ðam³⁰ oþrum unſcýlbeſum dýðon. ſwa ſwa ge ſioca

^a Boet. lib. iv. proſa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. wæpen. ² Cott. hæfðen. ³ Cott. næbben. ⁴ Cott. giet.

⁵ Cott. ſwælob rihte pace. ⁶ Cott. nele. ⁷ Cott. gelyſan. ⁸ Cott.

witaþ. ⁹ Bod. geſeahteſt. ¹⁰ Bod. hu. ¹¹ Cott. meahſe. ¹² Cott.

witaþ. ¹³ Cott. ſeget. ¹⁴ Cott. geape. ¹⁵ Bod. moſtoſt. ¹⁶ Cott.

wolber. ¹⁷ Bod. noneſcýlgan. ¹⁸ Cott. wolobe. ¹⁹ Bod. þonne.

²⁰ Cott. ſwælob. ²¹ Cott. ſoppam. ²² Bod. ſwa. ²³ Cott. ſeahteſt.

²⁴ Cott. þiſ. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þæm. ²⁷ Cott. ſwælob.

²⁸ Cott. þæm. ²⁹ Bod. þam þ. ³⁰ Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

* § VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know it very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe þ̅ hine mon læbe to þam¹ læce. þ̅ he hƳ tihge. Ƴpa
ah Ƴe þe² þ̅ Ƴfel beþ. þ̅ hine mon læbe to þam³ Ƴicum þ̅ mon
þ̅eƳ mæge Ƴuþan Ƴ bæƳnan hƳ unþearƳ. Ne cƳeþe ic na þ̅ þ̅
Ƴfel Ƴe þ̅ mon helpe þ̅eƳ unƳcƳlbƳgan⁴ Ƴ him Ƴoneþingie. Ac ic
cƳeþe þ̅ hit iƳ beþre⁵ þ̅ mon Ƴnege þone ƳcƳlbƳgan.⁶ Ƴ ic Ƴecge
þ̅ Ƴio ƳoneƳƳnæc ne bƳge⁷ naþeƳ ne þam⁸ ƳcƳlbƳgan.⁹ ne þam¹⁰
þe him Ƴone þingap. Ƴif hi þ̅eƳ Ƴilmaþ þ̅ him hƳona¹¹ Ƴfel un-
Ƴnecan Ƴe be þ̅eƳ ƳƳlceƳ anbeƳne. Ac ic Ƴac Ƴif þa ƳcƳlbƳgan¹²
æniƳne ƳƳearcan ƳiƳbomeƳ hæƳbon¹³ Ƴ be ænƳum bæle on-
Ƴitan.¹⁴ þ̅ hi mihtan¹⁵ hƳona ƳcƳlba þuþ¹⁶ Ƴite¹⁷ Ƴebetan. þe
him heƳ on Ƴoþulbe¹⁸ on become. ðonne nolbon hi na cƳeþan
þ̅ hit Ƴæpe Ƴite. ac Ƴolbon cƳæþan þ̅ hit Ƴæpe hƳona¹⁹ clæn-
ƳunƳ. Ƴ heopa beþƳunƳ. Ƴ nolbon nænne þingep Ƴecan.²⁰ ac
hƳtlice hi Ƴolbon lætan ða Ƴucan hie tucian æfteƳ hƳona-
aƳnum Ƴillan. Ƴoþþæm ne ƳcƳle nan ƳƳ man nænne mannan
hatian. ne hatap nan mon þone Ƴoban. buton Ƴe ealpa²¹ bƳge-
Ƴorta.²² ne þ̅ niƳ nan Ƴiht þ̅ mon þone Ƴfelan hatige. ac hit iƳ
Ƴihtpe þæt him mon miþrige.²³ þ̅ iƳ þonne hƳona miþƳunƳ. þ̅
mon Ƴnece hƳona unþearƳ be hƳona ƳeƳƳihtum.²⁴ Ne Ƴeal²⁵
nan mon Ƴiocne monnan²⁶ ƳeƳaƳobne²⁷ ƳƳencan. ac hine mon
Ƴeolbe²⁸ læþan to ðam²⁹ læce þ̅ he hƳ tihge. Ða Ƴe ƳiƳbom
þa ðiƳ Ƴpell aƳeaht hæƳbe. ða onƳan he eƳ ƳunƳan Ƴ þuƳ
cƳæþ.

CAPUT XXXIX.º

§ I. FORÐƳI ðneƳe Ƴe eoƳƳu Mōb miþ unƳihtpe Ƴounge
ƳƳa ƳƳa ƳƳa ƳoƳ Ƴinbe þa Ƴæ .hƳeƳap. oððe ƳoƳ hƳƳ æƳƳite Ƴe
eoƳeƳpe ƳƳnbe þ̅ hio nan ƳeƳealþ nah. oððe hƳi ne maƳon Ƴe
Ƴebibān ƳeƳƳnbeliceƳ beaðeƳ. nu he eoƳ ælce bæƳ toƳeƳiƳheƳ
onet. ÐƳi ne maƳon Ƴe ƳeƳion þ̅ he ƳƳƳap ælce bæƳ æfteƳi
ƳuƳlum. Ƴ æfteƳ ðioƳum. Ƴ æfteƳ monnum. Ƴ ne ƳoƳlæt nan

º Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

¹ Cott. þæm.

² þe, deest in MS. Cott.

³ Cott. þæm.

⁴ Cott.

unƳcƳlbƳgan.

⁵ Cott. beþeþe.

⁶ Cott. ƳcƳlbƳgan.

⁷ Bod. bƳƳige.

⁸ Cott. þæm.

⁹ Cott. ƳcƳlbƳgan.

¹⁰ Cott. þæm.

¹¹ Cott. hƳona.

¹² Cott. ƳcƳlbƳgan.

¹³ Cott. hæƳben.

¹⁴ Cott. ongeaten.

¹⁵ Cott.

meahten.

¹⁶ Cott. þuþ.

¹⁷ Cott. þ̅ Ƴite.

¹⁸ Cott. Ƴeolulbe.

¹⁹ Cott.

heopa.

²⁰ Cott. ƳeƳecan.

²¹ Cott. ealpa.

²² Cott. bƳƳƳorta.

²³ Cott.

miþrige.

²⁴ Cott. unƳƳihtum.

²⁵ Cott. ƳcƳle.

²⁶ Bod. monna.

²⁷ Cott. ƳeƳaƳobne.

²⁸ Cott. Ƴeal.

²⁹ Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he Ʒereþ þ ꝥ he æfter ƿrýneþ. Ðala ƿa þ þa unge-
 fælƷan menn ne maƷon Ʒebíðon hƷonne he him to cume. ac
 forƿceotaþ hine foran. ƿra ƿra ƿíþe beor ƿílnaþ oþer to a-
 ƿellenne. Ac hit nære no manna ƿýht þ hƷora ænig oþerne
 ƿíðe. Ac þ ƿære ƿýht. þ hƷora ælc Ʒulbe oþrum eblean ælceƷ
 ƿeorceƷ æfter hƷ Ʒerƿrhtum. þ iƷ þ mon hƷíobe þone Ʒoban.
 ƿra ƿra ƿíht iƷ þ mon ðo. Ʒ mílþrige þam ýfelum. ƿra ƿe ær
 cƿæðon. hƷrfe þone man. Ʒ hatige hƷ unþearƷ. ceorfe him of
 ƿra he ƿrþort mæg :

§ II.⁴ Ða he þa þƷ leoþ aƷungen hæfþe þa ƷerƿeoƷobe¹ he
 ane hƷíle. Ða cƿæþ ic. Nu ic onƷite openlice þ ƿio ƿíþe Ʒe-
 fælþ Ʒtent on Ʒobra monna Ʒe earnunga. Ʒ ƿio unƷælþ Ʒtent
 on ýfelra monna Ʒe earnungum. Ac ic recƷe Ʒet þ me ne
 ƿíneþ nauht lýtel Ʒob² þƷƷer anbƿearþan lífe Ʒefælþa. ne eaþ
 nauht lýtel ýfel hƷ unƷefælþa. forþæm ic næfne ne Ʒereah ne
 Ʒehýþe nænne ƿíne mon þe ma ƿolbe bion ƿrecca. Ʒ earm. Ʒ
 ælþíobig.³ Ʒ forƿeren. ðonne ƿelg. Ʒ ƿeorþ. Ʒ ƿice. Ʒ foræmære
 on hƷ aƷnum earþe. forþæm hu recƷaþ⁴ þ hi mægen⁵ þý⁶ ep
 hƷora ƿírbome fulƷan Ʒ hine Ʒahealbān. Ʒif hƷora anƿealb bƷ
 fullice oþer þ folc þe him unþer bƷ. Ʒ eac on⁷ Ʒunum bæle
 oþer þa ðe him on neaƿeƷe bƷ ymbuton.⁸ forþam⁹ þ hi
 maƷen¹⁰ henan ða ýflan. and ƷƿrþƷan¹¹ þa Ʒoban.¹² forþæm Ʒe
 Ʒoba¹³ bƷ Ʒimle aƿƿýþe. æƷþer Ʒe on þƷ anbƿearþan lífe. Ʒe
 on ðam¹⁴ toƿearþan. Ʒ Ʒe ýfela. þe mon hƷ ýfle¹⁵ Ʒerctýran ne
 mæg. bƷ Ʒimle ƿíteƷ ƿýþe. Ʒe on þƷƷe ƿorulþe. Ʒe on þære
 toƿearþan. Ac ic ƿunþrige Ʒrife Ʒríflice for hƷ hit ƿra ƿent
 ƿra hit nu oft ðeþ. þ iƷ þ mƷtlice ƿíta¹⁶ Ʒ manýƷealb¹⁷
 earfoþa¹⁸ cumaþ to ðam¹⁹ Ʒobum ƿra hi to þam²⁰ ýfelum
 Ʒceolbon. Ʒ ða Ʒob²¹ þe Ʒceolbon bion eblean Ʒobum monnum
 Ʒobra ƿeorca. cumaþ to ýflum monnum. forþæm ic ƿolbe
 ƿítan nu æt þe hu þe lícobe þ Ʒeƿruxle. Ic hƷ ƿunþrobe micle
 þý læƷ. Ʒif ic ƿƷƷe²² þ hit ƿear Ʒebýneþe buton Froþer ƿíllan Ʒ
 buton hƷ ƷaƿtneƷƷe. Ac Ʒe ælmihtiga²³ Froþ hæfþ Ʒeeceþ

¹ Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

² Cott. ƷerƿeoƷobe. ³ Cott. Ʒob. ⁴ Cott. elþíobig. ⁵ Cott. ƿæƷaðs.
⁶ hu mægen, desunt in MS. Bod. ⁷ Cott. þe. ⁸ Cott. be. ⁹ Cott.
 broð ýmbuton. ¹⁰ Cott. forþæm. ¹¹ Cott. mægen. ¹² Cott. ƷrþƷan.
¹³ Cott. Ʒooban. ¹⁴ Cott. Ʒooba. ¹⁵ Cott. þæm. ¹⁶ Bod. ýfel. ¹⁷ Cott.
 mƷtlice ƿíta. ¹⁸ Cott. manýƷealb. ¹⁹ Cott. earfoþa. ²⁰ Cott.
 þæm. ²¹ Cott. þæm. ²² Cott. Ʒob. ²³ Cott. ƿƷƷe. ²⁴ Cott.
 ælmehtiga.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine farunga mid ðiſſum þingum. forþæm he
 hƿilum ſeƿ þa geſæla þæm goðum.¹ 7 þæm ƿilum unſæla.
 ſƿa hit riht ƿære ꝥ he ſumle² bȳðe. hƿilum he eft geƿaraþ ꝥ þa
 goðan³ habbaþ unſæla 7 ungelimp on mænegum þingum. 7 þa
 ƿſelan habbaþ geſæla. 7 him gelimpp⁴ oft æfter huora agnum
 pillan. ꝥȳ ic ne mæg nan oþer geþencan. buton hit ƿear ſƿa ge-
 bȳrg. buton þu me zet ꝥȳ geſceablicor oþer geſcece. Ða
 anbrƿarode he ƿimbe long 7 cƿæþ. Niſ hit nan punþor ðeah
 hƿa ƿene ꝥ ſƿȳceſ hƿæt⁵ unmyndunga gebȳrg. þonne he ne
 can⁶ onȳtan 7 geſceccan for hƿi loð ſƿȳlc⁷ geƿaraþ. Ac þu ne
 ſcalt no tƿeogan⁸ ꝥ ſƿa goð¹⁰ ſceoppenb 7 ƿealbent¹¹ ealla ge-
 ſcearta rihtlice ſceop¹² eall ꝥ he ſceop.¹² 7 nȳhte ðamþ 7
 ƿealt¹³ ealler. ƿeah þu nȳte for hƿi¹⁴ he ſƿa 7 ſƿa þo :

§ III.^o Ða he þa hiſ ſƿall aſeht¹⁵ hæfðe. þa onȳan he ſiȳȳan
 7 cƿæþ. Ða unlæreþra ne punþraþ þær roðeſer ſæpelber 7
 hiſ ſƿiſtneſſe. hu he ælce ðæg uton ƿimbbȳrg ealne ðiſne
 miððaneapð. oððe hƿa ne punþraþ ꝥ te ſume tunȳlu habbaþ
 ſcȳnſcan hȳnȳt ðonne ſume habban. ſƿa ſƿa tunȳlu habbaþ
 þe ƿe hatar ƿæneſ ðiſla. for ꝥȳ hi habbaþ ſƿa ſceortne ƿimbb-
 ȳnȳt. forþi hi ſiȳt ſƿa neah ðam norþenbe ƿære eaxe. ðe eall
 þer roðor on hƿeppð. oððe hƿa ne ƿaraþ þær. buton þa ane þe
 hit ƿiton. ꝥ ſume tunȳlu habbaþ lenȳnan ƿimbbȳnȳt. þonne
 ſume habban. 7 þa lenȳtne þe ƿimbb þa eaxe miððeapð.
 hƿearaþ. ſƿa nu Boetieſ ðeþ. 7 ſaturnuſ ſe ſceopra. ne cȳnȳ
 þær ær ƿimbb þuſſiȳ ſiȳnȳ þær he ær ƿær. Oððe hƿa ne
 punþraþ ðæg ꝥ ſume ſceopnan geſitaþ umben þa ſæ. ſƿa ſƿa
 ſume men ƿenaþ ꝥ ſio ſunne þo ðonne hio to ſetle zæp. Ac
 hio ne biþ ðeah ꝥȳ neap þære ſæ þe hio biþ on miðne ðæg.
 Ða ne ƿaraþ ðæg ðonne ſe fulla mona ƿȳp ofeortogen mid
 þioſſum. oððe eft ꝥ þa ſceopnan ſcinaþ beforan þam monan.
 7 ne ſcinaþ beforan þære ſunnan. ðiſer hi punþraþ 7 maner
 þȳlliceſ. 7 ne punþrað na ꝥ te men 7 ealle cƿuca ƿuhta habbaþ
 ſiȳalne 7 unnȳtne anðan betƿuh hm. Oððe hƿi ne punþraþ
 hi þær ꝥ hit hƿilum punþraþ. hƿilum na ne onȳnð. oððe eft ge-
 ƿinner ſæ. 7 ſinba. 7 ȳpa. 7 lanber. oððe hƿi ꝥ iſ ƿeoriþe 7 eft

^o Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

¹ Cott. goðum.

² Cott. ſȳmle.

³ Cott. goðan.

⁴ Cott. limppð.

⁵ Cott. gehƿæt.

⁶ Cott. geþeſeȳge.

⁷ Cott. con.

⁸ Cott. for hƿȳ.

⁹ Cott. loð.

¹⁰ Cott. on tƿeogan.

¹¹ Cott. goð.

¹² Cott. ƿalbentð.

¹³ Cott. geſceop.

¹⁴ Cott. ƿelt.

¹⁵ Cott. hȳȳ.

¹⁶ Cott. aſeht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules ~~it~~ all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty-winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þæne runna geuman to his agnum gecýnbe weorþe. Ac þæt ungetæddige folc punðraþ þær þe hit fealort gefiþ. Ðeah hit læste punðor is. 7 penaf þæt ne¹ is ealb gefceapt. ac is weaf geforþben nýpene. Ac ða þe fýrret georne weorþaþ 7 onginnaþ þonne leornian. gif him Godes abrit of þam Mode þæt býrig þæt hit ær mið oferfýrgen weaf. Ðonne ne punðraþ hi no feala weaf þe hi nu punðraþ:

§ IV.² Ða se fýrbom þa þis leof afeungen hæfde. Ða gefeagode he ane lýtles hýle. Ða cweþ ic. Swa hit is swa ðu gefýrt.³ Ac ic wolbe get þæt þu me hwæt hwegu⁴ openlicor gefeahhte⁵ be weore fýran þe min Mod fýrort gefeafes hæfþ. þæt is þæt ic ðe ær ýmb acfæde. forþam hit weaf fýmle⁶ get þin gefuna þæt ðu woldest ælcum Mode biglu ðing tæcan 7 fealceþe.⁷ Ða ongan he fýrfearian 7 cweþ to me. Ðu fýrret⁸ me on ða mæftan fýrfece 7 on ða eafrofeftan to gefeaccenne. þa fæce fohton ealle upfitan 7 fýrfe fýrfece ýmbfýrfecon. 7 uneafe ænig com to enbe weore fýrfece. forþam⁹ hit is weaf weore fýrfece 7 ðære afeunge.¹⁰ þæt te fýmle¹¹ þonne ðær an tfeo ofaðon biþ. þonne biþ ðær unfum afeýfæb. swa swa mon on ealb fýrellum gefýrt¹² þæt an næfwe weore ðe hæfde nýgan¹³ hearfu. 7 fýmle.¹⁴ gif mon anfa hwilc offoh.¹⁵ þonne feoxon weaf fýrofon of þam¹⁶ anum hearfe. Ða gefýfæbe¹⁷ hit weaf weaf com fe fepemæra Efcular to. fe weaf fober funu. þa ne mihte he gefeancan hu he hi mið ænige cwefte ofepcuman feolbe. ær he hi befeaz mið fuba utan. 7 fepberne¹⁸ Ða mið fýne. Swa is ðisse fýrfece þe ðu me æfter afeart.¹⁹ uneafe hýne cýmþ ænig mon of. gif he æfret on cýmþ.²⁰ ne cýmþ he næfne to openum enbe. buton he hæbbe swa fceapf anbget²¹ swa þæt fýr. forþam fe ðe ýmb þæt afean fýle. he feal æfret fýtan hwæt is fý anfealbe fepfeceafung fober. 7 hwæt fýne is. 7 hwæt weaf gefeafge. 7 hwæt is gefeunb anbget. 7 gefeunb fepfeafhæg. anb hwæt monna fýfobom is. Nu ðu miht onfýtan. hu hefeg 7 hu gefeafge²² þis is eall to gefeaccenne. Ac ic feal feah

² Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

¹ ne, deest in MS. Bod. et Cott. ³ Cott. fæfret. ⁵ Cott. hwegu. ⁴ Bod. gefehteft. ⁶ Cott. fýmle. ⁷ Cott. fealceþe. ⁸ Cott. fýrret. ⁹ Cott. fepemæra. ¹⁰ Cott. afeunge. ¹¹ Cott. fýmle. ¹² Cott. fæfge. ¹³ Cott. nýgan. ¹⁴ Cott. fýmle. ¹⁵ Cott. hwilc offoh. ¹⁶ Cott. þam. ¹⁷ Cott. gefeafge. ¹⁸ Cott. fepberne. ¹⁹ Cott. æfter afeart. ²⁰ Cott. cewð. ²¹ Cott. anbget. ²² Cott. gefeafge.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hwæt hƿega¹ hƿ onƿinnan þa to tæcanne. forþam² ic habbe on-
giten ꝥ hit iſ ƿiþe micel læcebom ðinre forðe. ƿi þu þiſer
auht ongiſt. ðeah hit me lang to læſenne iſe. forþæm hit iſ
neah þære tibe ðe ic ƿetiohhob hæfde on oðer ƿeorc to fonne.
ƿ ƿet næbbe ðiſ ƿebon. ƿ me ðincþ eac ꝥ þu ſaſige hwæt
hƿegunung³ anb þe þincen to ælenge þar langan ƿell. ƿelce
ðe nu lýtte leopa.⁴ ic ƿat eac ꝥ ðe heopa⁵ lýt. Ac ðu ſcealt
þeah ƿeſolian ſume hwile. ic ne mæg hit nu ƿa hnafe aſungan.
ne æmtan⁶ nabbe. forþæm hit iſ ƿiþe long ƿell. Ða cƿæþ ic.
Do ƿræþer þu ƿille :.⁷

§ V.⁸ Ða onƿon he ƿræcan. ƿiþe feorran ýmbuton. ƿelce
he na þa ƿræce ne mænbe. ƿ tiohhobe hit þeah ƿiþerƿearþer
ƿ cƿæþ. Calle⁹ ƿerceafta. ƿerepenlice anb unƿerepenlice.¹⁰ iſtillu
ƿ unſtillu¹¹ onfoþ æt þæm iſtillan.¹² ƿ æt þam ƿerſtæþſiſan. ƿ
æt þam¹³ anfealbun Lobe. enbeþýrðneſſe. ƿ anþlitan. ƿ ƿe-
metgunge. ƿ forþæm hit ƿa ƿerſceapen ƿær. forþæm he ƿat
þý¹⁴ he ƿerſceop eall ꝥ he ƿerſceop. niſ him nan ƿuht¹⁵ unnyt
þær ðe he ƿerſceop. Se Lob ƿunaþ ſumle¹⁶ on þære hean ceaftre
hiſ anfealbneſſe ƿ bileſiðneſſe. ðonan he bælp manega ƿ miſt-
lice¹⁷ ƿemetgunge eallum hiſ ƿerſceaftum. anb þonan¹⁸ he ſelt
eallra. Ac ꝥ. ꝥ tæpe hatap Lober ƿoreþonc ƿ hiſ ƿoreſceapung.
þ biþ. Ða hwile þe hit ƿær mid him biþ. on hiſ Mobe. ærþam¹⁹
þe hit ƿerſneab ƿeorþe. Ða hwile þe hit ƿeohht biþ. Ac iſððan
hit fullſneab biþ. ðonne hatap þe hit ƿýrð. Be þý mæg æle-
mon ƿitan ꝥ hi²⁰ ſint æþþer ƿe tƿegen naman. ƿe tƿa ðing.²¹
ƿoreþonc ƿ ƿýrð. Se ƿoreþonc iſ iſo ƿobcunbe ƿerſceapneſſe.
iſo iſ fæst on þam hean ſceoppene²² þe eall ƿorepat hu hit
ƿereorþan ſceal ær ær hit ƿereorþe. Ac ꝥ ꝥ þe ƿýrð hatap. ꝥ
biþ Lober ƿeorc þe he ælce bæſ ƿýrð. æþþer ƿe þær þe þe ƿe-
ſceop. ƿe þær þe iſ unƿerepenlic biþ. Ac ƿe ƿobcunbe ƿoreþonc.
heaþenap ealle ƿerceafta ꝥ hi ne moton toſlupan of heopa
enbeþýrðneſſe.²³ Sið ƿýrð ðonne bælp eallum ƿerſceaftum an-
þlitan. ƿ iſcota. ƿ tiba. ƿ ƿemetgunge. Ac iſo ƿýrð cýmp of

⁸ Boet. lib. iv. proſa 5.—Tum velut ab alio orſa principio, &c.

¹ Cott. hƿugu. ² Cott. forþæm. ³ Cott. hƿegununges. ⁴ Cott.

hoba. ⁵ Cott. hoba. ⁶ Cott. æmtan. ⁷ Cott. polbe. ⁸ Cott.

ealla. ⁹ Cott. ƿerepenlice anb unƿerepenlice. ¹⁰ Bod. þille ƿ unþille.

¹¹ Bod. unſtillan. ¹² Cott. þæll. ¹³ Cott. hƿý. ¹⁴ Cott. miht.

¹⁵ Cott. ſýmle. ¹⁶ Cott. miſleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.

¹⁹ Bod. et Cott. hit. ²⁰ Cott. þincg. ²¹ Cott. ſceppene. ²² Bod.

ƿýrðneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam¹ ȝeritte ȝ of þam¹ forþeponce þæs ælmihtigan² Grobes. ȝe
 ȝýncþ æfter hýr unafecgenðlicum forþeponce þonne³ ȝa hƿæt
 ȝa he⁴ ƿile :

§ VI.⁵ Sƿa ȝa ælc cƿæftega þencþ ȝ mearcas hýr ƿeorc on
 hýr Mobe ær ær he it ȝýnce. ȝ ȝýncþ ȝiððan eall. þioȝ ƿanð-
 ſuenðe ȝýnb þe ȝe ȝýnb hatap. fænrþ æfter hýr forþeponce. ȝ
 æfter hýr ȝeƿeahte. ȝa ȝa he tlohhaþ þ̅ hit ȝie. þeah hit ȝ
 manȝfealðlic ðince. ȝum ȝob.⁶ ȝum ȝfel. hit ȝ þeah him anfealb
 ȝob.⁷ forþam⁸ he hit eall to ȝoðum enbe bƿungþ.⁹ ȝ for ȝobe⁸
 ðeƿ eall þ̅ þ̅ he ðeƿ. Siþþan þe hit hatap ȝýnb, ȝiððan hit ȝe-
 ƿorht biþ. ær hit þæs Grobes⁹ forþeponc ȝ hýr fortelohhung. Ða
 ȝýnb he ðonne ȝýncþ. oððe þurh ða ȝoban¹⁰ englaȝ. oððe þurh
 monna ȝapla. oððe þurh oþerȝa ȝerceafta lif. oððe þurh heo-
 feneȝ tunȝl. oþþe þurh ðara ȝuccena¹¹ mȝlice lotƿrencas.
 hƿilum þurh an ƿara. hƿilum þurh eall ða. Ac þ̅ ȝ openlice
 cup. þ̅ ȝio ȝobcunbe forþe teohhung ȝ anfealb ȝ unapenbenðlic.¹²
 ȝ pelt ælceȝ þmȝer enbeȝƿðlice. anb eall þmȝ ȝehƿap. Sume¹³
 þmȝ þonne on ðiȝte ƿorulbe¹⁴ ȝint unberþieþ þære ȝýnbe. ȝume
 hȝe nane¹⁵ ƿuht unberþiebe¹⁶ ne ȝint. ac ȝio ȝýnb. ȝ eall þa
 ðmȝ þe hȝe unberþieþ ȝint. ȝint unberþieþ þam¹⁷ ȝobcunðan
 forþeponce. be þam¹⁷ ic þe mæȝ ȝum biȝƿell ȝecȝan. þ̅ ðu miht¹⁸
 ðý ȝreotolon onȝitan hƿýlce men biop unberþieþ þære ȝýnbe.
 hƿýlce¹⁹ ne biop. Eall²⁰ ðioȝ unȝille ȝerceaft ȝ þeoȝ²¹ hƿear-
 ſenðe hƿearƿap²² on ðam²³ ȝtallan Grobe. ȝ on þam ȝeȝcæððe-
 ȝan. ȝ on þam²³ anfealban. ȝ he pelt eallȝa ȝerceafta ȝa ȝa
 he æt ȝuman ȝetahhoð hæfðe ȝ ȝet hæfþ :

§ VII.¹ Sƿa ȝa on ƿæneȝ eaxe hƿearƿap²⁴ þa hƿeol. ȝ ȝio eaz
 ȝcent ȝtulle. ȝ bȝnrþ þeah eallne²⁵ ðone ƿæn. anb pelt eallȝ þæs
 ȝænelbeȝ.²⁶ þ̅ hƿeol hƿenrþ. ȝmbuton.²⁷ ȝ ȝio naȝa²⁸ neht ðære
 eaxe. ȝio ȝænrþ micle ȝæſtlicor ȝ onȝoȝlicor ðonne þa ȝelȝan²⁹
 ðon. ȝfelce ȝio eaz ȝie þ̅ hehtȝe ȝob. þe ȝe nemnaþ Grob. ȝ

¹ Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

¹ Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

¹ Cott. þæm.

² Cott. ælmehtigan.

³ þonne, deest in MS. Cott.

⁴ Cott. hƿa. ⁵ Cott. ȝob. ⁶ Cott. forþam. ⁷ Cott. bƿengð. ⁸ Cott. ȝobe.

⁹ Cott. Grobes.

¹⁰ Cott. ȝoban.

¹¹ Bod. ȝuccena lot.

¹² Cott. unapenðlic. ¹³ Cott. Sumu.

¹⁴ Cott. ƿeorulbe. ¹⁵ Cott. nan.

¹⁶ Cott. unberþieð. ¹⁷ Cott. þæm.

¹⁸ Cott. meeht. ¹⁹ hƿýlce, deest in MS. Bod.

²⁰ Bod. eal. ²¹ Cott. þioȝ. ²² Bod. hƿearƿob.

²³ Cott. þæm. ²⁴ Cott. hƿearƿiað.

²⁵ Cott. ælne. ²⁶ Cott. ȝænelteȝ.

²⁷ Cott. ȝmbutan. ²⁸ Cott. naȝa.

²⁹ Cott. ȝelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes it all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fallies do—so the axle-tree may be the highest good which we call God, and

ða seleſtan men ſapan neht Gobe. ꝥa ꝥa ƿio naƿu ſeþþ neht¹ þæne eaxe. and þa miðmeſtan ꝥa ꝥa ꝥpacan. ƿoþþamþe² ælceſ ꝥpacan biþ oþeþ enbe ſæſt on þæne nafe. oþeþ on ðæne ſelge. ꝥa biþ þam³ miðleſtan monnum. oþne hƿile he ƿmeaþ on huꝥ Gobe ýmb þiꝥ eorþlice liſ.⁴ oþne hƿile ýmb ꝥ ƿobcunþlice. ꝥſelce⁵ he locie mið oþne eagan to heoƿonum. mið oþne to eorþan. ꝥa ꝥa þa⁶ ꝥpacan ƿtcaþ⁷ oþeþ enbe on þæne ſelge. oþeþ on þæne nafe. miðbeapeað ƿe ꝥaca⁸ bið ægðrum emn neah. þeah oþeþ enbe bio ſæſt on þæne nafe. oþeþ on þæne ſelge. ꝥa bioþ ða miðmeſtan⁹ men on miðþan þam ꝥpacan. ƿ þa beþnan¹⁰ neap þæne nafe. ƿ þa mæſtan¹¹ neap þam¹² ſelgum. bioþ þeah ſæſte. on þæne nafe.¹³ ƿ ƿe nafa on þæne eaxe. Ðæt ða ſelga ðeah hanƿiþ¹⁴ on ðam ꝥpacan. þeah hi eallunga ƿealuƿgen on þæne eorþan. ꝥa ðoþ þa mæſtan men on þam miðmeſtum. ƿ þa miðmeſtan¹⁵ on þam beſtan. ƿ ða beſtan on Gobe. Ðeah þa mæſtan ealle hiopa luſe penþen to ðiꝥe ƿopulþe. hi ne maƿon þæſ onƿunian. ne to nauhte ne ƿeoþþaþ. ƿiſ hi be nanum ðæle ne bioþ ƿeſeþtnebe to Gobe. þon ma ƿe þæſ hpeohleþ¹⁶ ſelga maƿon bio on¹⁷ þam ſænelþe.¹⁸ ƿiſ hi ne bioþ ſæſte on þam¹⁹ ꝥpacum.²⁰ ƿ ða ꝥpacan on ðæne eaxe. Ða ſelga²¹ bioþ ƿýþneſc þæne eaxe. ƿonðæm hi ſapað unƿenýþe-licort.²² ƿio naƿu ſeþþ neht ðæne eaxe. ƿoþþý bio ſeþþ ƿe-ſunþlicort.²³ ꝥa ðoþ ða ſeleſtan men. ꝥa hi hiopa luſe neap Gobe lætaþ. and ƿiþoþ þa eorþlican ðing ƿoþſeoþ.²⁴ ꝥa hi bioþ onƿoþſeþ.²⁵ ƿ læſ neccaþ. hi ƿio ƿýþ ƿanþuſe. oððe hƿæt hio²⁶ þneþe. ꝥa ꝥa ƿio naƿu bið ƿiſle²⁷ ꝥa ƿeſunþ. hnæppen ða ſelga on ꝥ ðe hi hnæppen. ƿ ðeah biþ ƿio naƿu hƿæt hƿuꝥu toþæleb ƿrom þæne eaxe. Be þý ðu miht²⁸ onƿitan ꝥ ƿe²⁹ ƿeþ biþ miðle lenþ ƿeſunþ þe læſ biþ toþæleb ƿrom þæne eaxe. ꝥa bioþ ða men eallra onƿoþſeoþe³⁰ ægþeþ ƿe ðiꝥeþ anþeoþþan liſeþ eaƿfoþa.³¹ ƿe ðæſ toþeoþþan. þa ðe ſæſte bioþ on Gobe. ac ꝥa hi ƿiþoþ³² bioþ aſýnþnebe³³ ƿam Gobe. ꝥa hi ƿiþoþ³⁴

¹ Cott. neahſt. ² Cott. ƿoþþamþe. ³ Cott. þæm. ⁴ liſ, deest in MS Cott. ⁵ Cott. ƿſelce. ⁶ Bod. þæſ. ⁷ Cott. ƿtcaþð. ⁸ Bod. miðbeapeaðne ꝥaca. ⁹ Bod. mæſtan. ¹⁰ Bod. beþan. ¹¹ Bod. et Cott. mæſtan. ¹² Cott. þæm. ¹³ Cott. næpe ¹⁴ Cott. hongiað. ¹⁵ Cott. mæſtan. ¹⁶ Cott. hpeoleþ. ¹⁷ on, deest in MS Bod. ¹⁸ Cott. þæm ſænelþe. ¹⁹ Cott. þæm. ²⁰ Bod. ꝥpacanum. ²¹ Cott. ſelgea. ²² Cott. unƿeneþelicort. ²³ Cott. ƿeſunþlicort. ²⁴ and ƿiþoþ þa eorþlican þing ƿoþſeoð, deest in MS. Cott. ²⁵ Cott. onƿoþſeþan. ²⁶ Cott. hi. ²⁷ Cott. ƿiſle. ²⁸ Cott. meahſt. ²⁹ Cott. þe. ³⁰ Cott. onƿoþſeoþe. ³¹ Cott. eaƿfoþe. ³² Cott. ƿiþoþ. ³³ Cott. aſýnþnebe. ³⁴ Cott. ƿiþoþ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men* depend on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

biop gebreþe 7 Ʒerpancte. æƷþer Ʒe on Mobe Ʒe on lichoman.^k
 Ðrýlc iŷ þæt Ʒ þe rýnb hataþ. . . .

§ VIII.^k . . . Be þam¹ Ʒobcunban Ʒoneþonce rýŷlce iŷ
 rmeaung 7 iŷ Ʒerŷeaþrner iŷ to metanne riþ þone Ʒeaŷopitan²
 anb rŷelce Ʒ þ heol biþ to metanne riþ ða eaxe. Ʒorþæm iŷ eax
 pelt ealler þær pæneŷ. rpa þeŷ Ʒe Ʒobcunba Ʒoneþonc. he rŷýneþ³
 ðone riobor 7 ða tunŷlu. 7 ða eorþan Ʒeþeŷ rŷille. 7 ƷemetƷaþ
 þa Ʒeoreþ Ʒerŷeaŷta. Ʒ iŷ pæteþ. 7 eorþe. 7 rýr. 7 lýrt. ða he
 þƷapaþ 7 ƷepliteƷaþ.⁴ hplum eŷt unþliteƷaþ 7 on oppum hiþe
 Ʒebrenŷþ 7 eŷt Ʒeebniþaþ. 7 týþneþ⁵ ælc tubor. anb hit⁶ eŷt
 Ʒehýrt 7 Ʒehelt. ðonne hit Ʒonealþob biþ. anb Ʒorŷearob. 7 eŷt
 Ʒeeorþ 7 Ʒeebniþaþ þonne þonne he rýle⁷ Sume uppitan⁸ þeah
 ƷeƷaþ Ʒ iŷ rýnb þealþe⁹ æƷþer Ʒe Ʒeræŷpa Ʒe unƷeræŷpa ælceŷ
 monneŷ. Ic ðonne ƷeƷe. rpa rpa ealle Eriŷtene men ƷeƷaþ. Ʒ
 iŷ Ʒobcunbe Ʒonetiohhung hiŷ þealþe. næŷ iŷ rýnb. 7 ic þæt Ʒ¹⁰
 hio þemp eal þing rpiþe rihte. ðeah unƷerŷeaþrum monnum¹¹
 rpa ne þince. Ði þenaþ Ʒ ðara ælc riŷ Eob. ðe hiopa rýllan
 Ʒulŷæþ. Niŷ hit nan riubor. Ʒorþæm hi biop ablenþe riub
 ðam¹² riortum hiopa¹³ rŷýlþa. Ac Ʒe Ʒobcunba Ʒoneþonc hit
 unbepŷtent eall rpiþe rihte.¹⁴ ðeah uŷ þince. Ʒor unum býrŷe.
 Ʒ it on riob riŷe. Ʒorþam¹⁵ þe ne cunnon Ʒ riht unbepŷ-
 tianban. Þe þemp ðeah eall rpiþe rihte. ðeah uŷ hplum rpa ne
 ðince.

§ IX.¹ Ealle men rpiþuap¹⁸ æŷteþ þam hehŷtan Ʒobe.¹⁶ Ʒe
 Ʒobe¹⁶ Ʒe ýŷale. Ac Ʒorþý ne maƷon ða¹⁷ ýŷelan cuman to¹⁸
 þam¹⁸ hean hpoŷe eallpa Ʒoba.¹⁹ Ʒorþam²⁰ hi ne rpiþuap on
 riht æŷteþ. Ic þæt²¹ ðeah ðu cpeþe²² nu hþonne to me. Ðrýlc
 unŷýht mæƷ biou²³ maþe ðonne he²⁴ Ʒeþaŷŷe Ʒ hit Ʒeŷýrþe.²⁵
 rpa hit hplum Ʒeŷýrþ. Ʒ þæm Ʒobum²⁶ beƷýmp anŷealþ ýŷel on
 þiŷŷe Ʒopulþe.²⁷ 7 þam ýŷlum anŷealþ Ʒob. 7 opþe²⁸ hþile æƷþer
 ƷemenƷeb. æƷþer Ʒe þæm Ʒobum.²⁹ Ʒe þæm ýŷlum. Ac ic þe.

^k Boet. lib. iv. prosa 6 — Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6. — Nihil est enim quod mali causa, &c.

¹ Cott. þæm.

² Bod. Ʒeaŷepitan. Cott. Ʒeaŷopitan 7 rýŷlce þar

lænan þing bið to metanne riþ þa ecan 7 rýŷlce Ʒ þ heol. ³ Cott.

arŷeþeð. ⁴ Cott. Ʒeðþæpað 7 pliteƷað. ⁵ Cott. tabneð. ⁶ Bod. et

Cott. hi. ⁷ he rýle, deŷunt in MS. Cott. ⁸ Cott. uðmotan. ⁹ Cott.

polþ. ¹⁰ Cott. men. ¹¹ Cott. þæm ¹² Cott. heopa. ¹³ Cott.

rihte. ¹⁴ Cott. þorþæm ¹⁵ Cott. rpiþiað. ¹⁶ Cott. Ʒoob. ¹⁷ Cott. þ.

¹⁸ Cott. þæm. ¹⁹ Cott. Ʒooba. ²⁰ Cott. Ʒorþæm. ²¹ Cott. nat.

²² Cott. cpeþe. ²³ Cott. beon. ²⁴ Cott. Ʒe. ²⁵ Cott. Ʒeþeopþe.

²⁶ Cott. Ʒoobum. ²⁷ Cott. Ʒeopulþe. ²⁸ Cott. oðþe. ²⁹ Cott. Ʒoobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arfce hƿæþer þu pene ꝥ ænig mon rie gƿa anbgetfull¹ ꝥ he mæge ongitan ælcne mon on riht hƿelc he rie. ꝥ he nauþer ne rie ne betera ne riſiſa ðonne he hiſ pene. Ic ƿat ðeah ꝥ he ne mazon. Ac ƿeoſþaþ riſiþe oft on ƿon ge riþo. ðe rume men ſetþaþ ꝥ rie meþe riſiþe. rume men ſetþaþ ꝥ he rie rihter riſiþe. Deaþ hƿa mæge ongitan hƿæt oþer ðo. he ne mæg ƿitan hƿæt he ðençþ. Deaþ he mæge rume hiſ ƿillan ongitan. þonne ne mæg he eallne. Ic þe mæg eac peccan ſum biſpell be þæm ꝥ þu miht ðy ſƿeotolon ongitan. Deaþ hit ungerceabſiſe men ongitan ne mægen. ꝥ iſ ƿop hƿi ge goða læce ſelle ðam halum men ſetne ðrenc 7 ſetne. 7 oþrum halum biteſne 7 ſtranſne. 7 hƿilum eft þæm unhalum. ſumum hƿne. ſumum ſtranſne. ſumum ſetne. ſumum biteſne. Ic ƿat ꝥ ælc ƿapa þe ðone cƿæft ne can. ƿile þæſ ƿunþriſan ƿop hƿy hi gƿa ðon. Ac Liſ ne ƿunþriſa ða læcaſ nauht. ƿopþæm hi ƿiton ꝥ þa oþre niſton. ƿopþæm hi cunnon ælceſ hiopa meþtrumneſſe ongitan 7 tocnapan.² 7 eac ða cƿæftiþ þe þæſ ƿiþ ſceolon. Þæt iſ ſapla hælo. bute ƿihtſiſneſ. oððe hƿæt iſ hiopa untrýmneſ. bute unþeapſ. Þa iſ þonne betera læce þæſe ſaple. þonne he³ ðe hi geſceop. ꝥ iſ Gooð. he aƿaþ þa goðan.⁴ 7 ƿitnaþ ða ýſlan. he ƿat hƿæſ ælc riſiþe biþ. niſ hit nan ƿunþop. ƿopþæm he of þæm hean hƿope hit eall geſiþ. anb þonan miſcaþ anb metþaþ ælcum be hiſ geſýrhtum.⁵

§ X.^m Ðæt ƿe ðonne hataþ ƿiþ. ðonne ge geſceabſiſa Gooð.⁶ ðe ælceſ monneſ ðeaſſe ƿat. hƿæt rihter oððe geþaþaþ þæſ ðe ƿe ne ƿenaþ.⁷ Anþ get⁸ ic þe mæg rume biſne ſearum ƿopþum ſetþan be þam⁹ bæle þe rið menniſce geſceabſiſneſ mæg ongitan ða goðcunþneſſe. ꝥ iſ ðonne ꝥ ƿe ongitap þilum¹⁰ mon¹¹ on oþre riſan. on oþre hime Gooð ongit.¹² Þilum ƿe triohhiap ꝥ he rie þe betta.¹³ 7 þonne ƿat Gooð ꝥ hit gƿa ne biþ. Ðonne hƿæm hƿæt cýmþ oððe goðe¹⁴ oððe ýſeleſ mane þonne þe rihter ꝥ he rihter rie. ne biþ rið unrihtſiſneſ no on Gooðe. ac rið ungleapneſ biþ on ðe riſum. ꝥ ðu hit ne canſt on riht geonapan. Oſt geþýneþ þeah ꝥ te men ongitap man on þa ilcan riſan. ðe hime Gooð ongit. Oſt hit geþýneþ ꝥ te manige men bioþ gƿa ungetrume.¹⁵ æþþe ge on Gooðe ge on lichoman. ꝥ

^m Boet. lib. iv. proſa 6.—Hinc ſam ſit illud fatalis ordinis, &c.

¹ Cott. anbgetfull. ² Cott. oncnapan. ³ Cott. re. ⁴ Cott. þæm goðan. ⁵ Cott. nað. ⁶ Cott. git. ⁷ Cott. þæm. ⁸ Cott. hƿilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. anbgit. ¹¹ Cott. betra. ¹² Cott. goðeſ. ¹³ Cott. untrume.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒob¹ ðon. ne nan Ʒfel nýllap unneðize. Ʒ
 bioþ eac Ʒpa unþýlbize² þ hi ne maƷon nan eaƷroþa³ Ʒeþýlbelice
 aberan. Ʒoþþæm hit Ʒebýneþ oƷt þ Lob nýle⁴ Ʒoþ hiƷ miðhe-
 oƷtneſſe nan unaberenblice⁵ bƷoc him anſettan. ðý læƷ hi
 Ʒoþlætæn⁶ hiopa unƷeaƷfulneſſe.⁷ Ʒ peoþþan⁸ ƷýrƷan. Ʒif hi
 aƷtýneðe⁹ bioþ Ʒ ƷeƷpenceb.¹⁰ Sume men bioþ¹¹ ælceƷ cƷæfteƷ
 full cƷæfteƷze anb full halize ƷeƷaƷ Ʒ rihtƷife. ðonne ƷincƷ þ
 Lobe unriht þ he Ʒfelce¹² Ʒpence. Ʒe Ʒuþþum þone¹³ ðeaƷ. þe
 eallum monnum Ʒecýnðe iƷ¹⁴ to þolienne.¹⁵ he him ƷeðeƷ
 ƷeƷƷan ðonne oþrum monnum. Ʒpa Ʒpa Ʒio Ʒum¹⁶ Ʒif man¹⁷
 cƷæþ. þ Ʒe Ʒobcunða anpealb ƷeƷƷuþobe hiƷ bioþlingaƷ¹⁸ unðer
 hiƷ¹⁹ ƷiþeƷa Ʒceabe.²⁰ Ʒ hi Ʒulðe Ʒpa Ʒeoþnlíce. Ʒpa Ʒpa²¹ man
 ðeþ ðone æƷl²² on hiƷ eaƷan. Manegze tilƷaƷ²³ Lobe to cƷe-
 manne to ðon Ʒeoþne þ hi Ʒillniap. hiopa anum Ʒillum. mani-
 fealb eaƷroþe²⁴ to þƷoƷianne. Ʒoþþam þe hi Ʒillniap maƷan aƷe.
 Ʒ maƷan hƷiƷan. Ʒ maƷan peoþþƷeƷe mið Lobe to habbanne.
 þonne þa habbaþ²⁵ þe ƷoƷƷon libbaþ :

Ʒ XI.²⁶ OƷt eac becyðð Ʒe anpealb²⁷ ðifſe Ʒoþulbe to Ʒiþe
 Ʒobum²⁸ monnum. Ʒoþþæm Ʒe anpealb²⁹ þaƷa Ʒylana³⁰ peoþiþe
 toƷoƷpen. Sumum monnum Lob Ʒelleþ³¹ æƷþeƷ Ʒe Ʒob³² Ʒe
 Ʒfel ƷemenƷeb. Ʒoþþæm hi æƷþeƷ eaƷniap. Sume he þeƷeƷaƷ
 hiopa þelan Ʒiþe hƷaþe. þæƷ ðe hi æƷeƷt ƷeƷælize peoþþaƷ. þý
 læƷ hi Ʒoþ longum ƷeƷælþum hi to up ahæbben. Ʒ ðonan on
 oƷeƷmettum peoþðen. Sume he³³ læt þƷeƷan mið heaƷþum.
 bƷoce. þæt hi leoƷniƷen ðone cƷæft Ʒeþýlbe³⁴ on ðam³⁵ lanƷan
 ƷeƷƷince. Sume him onðƷaþbaƷ eaƷroþu Ʒiþoþ þonne hý þýrƷen.
 ðeah hi hi eaƷe abƷeoƷan mæƷen. Sume hi ƷebýcƷaþ peoþþlicne
 hƷiƷan ðifſeƷ anbƷeaƷþan liƷeƷ mið hiopa æƷnum ðeaƷe. Ʒoþþem
 hi ƷeƷaþ þ hi næbben nan oþeƷ Ʒioh ðæƷ hƷiƷan³⁶ þýrƷe bucon

²⁶ Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonia, &c.

¹ Cott. Ʒobð. ² Cott. ungeþýlbize. ³ Cott. eaƷroþu. ⁴ Cott. nýlle. ⁵ Bod. nanum aberenblic. ⁶ Cott. Ʒoþlætæn. ⁷ Cott. unƷeðe-fulneſſe. ⁸ Cott. peoþþen. ⁹ Cott. aƷtepebe. ¹⁰ Cott. ƷeƷpence. ¹¹ Cott. beoð. ¹² Cott. Ʒfýlce. ¹³ Bod. þonne. ¹⁴ Cott. iƷ Ʒecýnðe. ¹⁵ Cott. þolianne. ¹⁶ Ʒum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. ƷeƷƷuþobe hyðeoþlingaƷ. ¹⁹ hiƷ, deest in MS. Cott. ²⁰ Cott. ƷeƷeƷe. ²¹ Ʒpa, deest in MS. Cott. ²² Cott. æƷel. ²³ Cott. Manegze tiluðð. ²⁴ Cott. eaƷroþu. ²⁵ Cott. hæbben. ²⁶ Cott. anpealb. ²⁷ Cott. Ʒobum. ²⁸ Cott. anpealb. ²⁹ Cott. Ʒylana. ³⁰ Cott. Ʒelleð. ³¹ Cott. Ʒobð. ³² hi to up ahæbben Ʒ ðonan on oƷeƷmettum peoþþen. Sume he, deest in MS. Bod. ³³ Cott. Ʒeþýlbelice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oþeƷƷioð þæƷ hƷiƷan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa agnum more. Sume men wæron ȝo unoferspreðlice. ȝwa
 ꝥ hi nan ne mihte¹ mið nanum wite oferspreðan. Ða biȝnodon
 hiopa sæter ȝenzum ꝥ hi næfen mið witem oferspreðe. on
 ðæm wæs ȝweotol ꝥ hi for heopa ȝodum weorcum hæfðon ðone
 cræft ꝥ hi² mon ne mihte oferspreðan.³ Ac þa ȝfelan⁴ for
 hiopa ȝfelum weorcum wæron ȝewitnobe oferspreðe.⁵ forþæm ꝥ
 Ða wite ȝewitnodon⁶ oppum ꝥ hi ȝwa bon⁷ ne ðorȝtan. ȝ eac Ða
 ȝebetan þe hi ðonne þnociaþ. ꝥ ȝ ȝweotol tacn Ðam⁸ ȝwan
 ꝥ he ne ȝceal lufian to unȝemetlice Ðar worulð ȝewælpa. for-
 þæm hi oft cumað to ðæm ȝȝȝtan⁹ monnum. Ac hwæt wille
 þe cweþan be Ðam¹⁰ anðweardan welan. Ðe oft cymþ to þæm
 ȝodum.¹¹ hwæt he elles ȝe butan tacn Ðæs toweardan welan ȝ
 Ðæs ebleaner anȝm Ðe him ȝod ȝetihhoð¹² hæfþ for hiȝ ȝodan¹³
 willan. Ic weas eac ꝥ te ȝod ȝelle manegum ȝfelum¹⁴ monnum
 ȝewælpa forþæm þe¹⁵ he wæt heopa¹⁶ ȝecȝnð and heopa¹⁷ willan
 ȝwa ȝewæðne. ꝥ hi for nanum earwum¹⁸ ne biþ¹⁹ no ðȝ
 betȝan.²⁰ ac ðȝ²⁰ ȝȝȝtan. ac ȝe ȝoda læce. ꝥ ȝ ȝod. lacnaþ
 hiopa Ðus mið Ðam²¹ welan. wile ꝥ hi ouȝiten hƿonan him ȝe
 wela come and oðe Ðæm ȝȝlær he him þone welan afepe²²
 oððe hine þam welan. ȝ wende hiȝ Ðearȝ to ȝode. ȝ worlæte Ða
 unweapȝ ȝ þa ȝfel Ðe he ær for hiȝ earwum býðe. Sume
 beoþ²³ Ðeah ȝȝ ȝȝȝtan ȝȝ hi welan habbaþ. forþæm hi²⁴ ofers-
 moðȝað²⁵ for Ðæm welan ȝ hiȝ unȝemetlice bƿicað:-

§ XII.^o Manegum men biop eac forȝifene forþam²⁶ wæs
 worulð²⁷ ȝewælpa. ꝥ hi ȝeȝle Ðam²⁸ ȝodum²⁹ leanian hiopa ȝod.³⁰
 ȝ Ðani³¹ ȝfelum hiopa ȝfel. forþam³² ȝmle biop þa ȝodan³³ ȝ Ða
 ȝfelum unȝewæðne betȝȝ³⁴ him. ȝe eac hwilum Ða ȝfelan biop un-
 ȝewæðne betȝȝ him ȝelfum. ȝe fupum an ȝfel man bið hwilum³⁵
 unȝewæðne him ȝelfum. forþamþe³⁶ he wæt ꝥ he untela heð. ȝ

^o Boet. lib. iv. prola 6.—Quibusdam permissum puniendi jus, &c.

¹ Cott. mealt. ² Cott. him. ³ Cott. mealt oferspreðan. ⁴ Cott. ȝfelan. ⁵ Cott. ȝweðe. ⁶ Cott. ȝewitnodon. ⁷ Cott. ȝebon. ⁸ Cott. þam. ⁹ Cott. ȝȝȝtan. ¹⁰ Cott. þam. ¹¹ Cott. ȝodum. ¹² Cott. tohhoð. ¹³ Cott. ȝodan. ¹⁴ Cott. manegum ȝfelum. ¹⁵ Boet. þen. ¹⁶ Cott. hiopa. ¹⁷ Cott. earwum. ¹⁸ Cott. hȝoð. ¹⁹ Cott. betȝan. ²⁰ Boet. ne na þȝ. ²¹ Cott. þem. ²² Cott. wȝȝȝ. ²³ Cott. biðð. ²⁴ hi, doest in MS. Boet. ²⁵ Boet. ofersmoðȝam. ²⁶ Cott. forþæm. ²⁷ Cott. worulð. ²⁸ Cott. þam. ²⁹ Cott. ȝodum. ³⁰ Cott. ȝod. ³¹ Cott. þem. ³² Cott. forþæm. ³³ Cott. ȝodan. ³⁴ Cott. betȝȝ. ³⁵ Cott. ȝmle. ³⁶ Cott. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

peað him þara¹ leana. ⁊ nele² ðeah þær ƷerƷican. ne hit Ʒur-
pum him ne læt hƷeopan. ⁊ ðonne Ʒor ðam Ʒingalan³ ege ne
inæƷ no Ʒeorþan Ʒerþære on him Ʒelfum. Of hit eac⁴ Ʒebýneð
þ̅ Ʒe ýfla Ʒorlæt hiƷ ýfel Ʒor Ʒumer oþƷer ýfler mionner⁵ anðan.
Ʒorþam⁶ he wolde mið þý tælan⁷ þone oþerne þ̅ he onƷunebe
hiƷ þeapaf. ƷƷincþ ðonne Ʒmþ þ̅ ƷƷa he ƷƷiþort mæg. þ̅ he tiolaþ
unƷelic to bion þam⁸ oþrum. Ʒorþam⁹ hit iƷ þær Ʒobcunðan
anƷeulþer Ʒepuna þ̅ he Ʒýncþ of ýfle Ʒob. Ac hit niƷ nanum
men alefeh þ̅ he mæge Ʒiton eall þ̅ Lioð Ʒetiohhob hæfð. ne
euc aƷecan þ̅ þ̅ he Ʒeporht hæfþ. Ac on ðæm hi habbaþ
ƷeuoƷ. to onƷitanne þ̅ Ʒe ƷeoƷpenð¹⁰ ⁊ Ʒe Ʒealbenð eallra Ʒe-
Ʒeafta Ʒelt. ⁊ Ʒýhte ƷerƷeop eall þ̅ he ƷerƷeop. ⁊ nan ýfel ne
Ʒorhte. ne Ʒet ne Ʒýneð. ac ælc ýfel he aðriþ of eallum hiƷ
Ʒiue. Ac Ʒif ðu æfter ðam hean¹¹ unƷalbe ƷƷýuan¹² Ʒilt ðær
æhnihtƷan¹³ Loher. þonne ne onƷiteƷ þu nan ýfel on nanum
þunƷe. þeah ðe nu þince þ̅ heƷ miel on ðiƷ¹⁴ miðþanƷearhe Ʒie.
Ʒorþæm hit iƷ Ʒiht þ̅ þa Ʒoban habban Ʒob¹⁵ eblean hiopa
Ʒoher. ⁊ ða ýfla habban¹⁶ Ʒite hiopa ýfler. ne hiþ þ̅ nan ýfel.
þ̅ te Ʒýht biþ. ac hiþ Ʒob. Ac ic onƷite þ̅ ic Ʒe hæbbe aþƷiet
nu mið þiƷ launƷan Ʒelle.¹⁷ Ʒorþæm þe lýƷt nu hiopa.¹⁸ Ac
onfoh hiopa nu. Ʒorþam¹⁹ hit iƷ Ʒe læceþom anð Ʒe ðƷene ðe
ðu lanƷe ƷilnoherƷ. Ʒiet ðu þý eð inæge ðære²⁰ lane onfoƷ :

§ XIII.^p Ða Ʒe ƷiƷþom ðu þiƷ Ʒpell aƷieht²¹ hæfþe. þa onƷan
he eft Ʒingan. ⁊ þiƷ eƷæþ. Líf þu ƷillunƷe mið hlutram moðe
onƷitan ðone heum anƷealb. behealh þa tunƷlu þær hean
heofner. Dealhaf þa tunƷlu þa ealðan Ʒibbe ðe hi on ƷerƷeapne
ƷeƷion. ƷƷa þ̅ Ʒio ƷýneƷe Ʒunne ne onhiƷiþ no ðær ðæler þær
heofner ðe Ʒe mona onhiƷiþ. ne Ʒe mona no ne onhiƷiþ þær
ðæler ðe Ʒio Ʒunne onhiƷiþ. Ða hƷile þe hƷo þær on biþ. ne Ʒe
ƷeoƷpa. ðe Ʒe hƷatþ UƷra. ne cýmþ næƷƷe on þam Ʒerþæle.
þeah ealle oþƷe ƷeoƷpian Ʒapen mið þam Ʒoðore æfter þære
Ʒunne on þa eoƷþan. niƷ hit nan Ʒunðor. Ʒorþam he iƷ Ʒiþe
neah þam up enðe þære eaxe. Ac Ʒe ƷeoƷpa ðe Ʒe hƷatþ
æƷenƷeoƷpa. ðonne he hiþ ƷerƷe Ʒerepen. þonne tæcnaþ he

¹ Boet. lib. iv. metrum 6. — Si vis celsi jura tonantis, &c.

² Boet. mupan. ³ Cott. nýle. ⁴ Cott. þæm Ʒingalum. ⁵ eac,

deot in MS. Cott. ⁶ Cott. munnep. ⁷ Cott. Ʒorþæm. ⁸ Boet. lætan.

⁹ Cott. hoome þæm. ¹⁰ Cott. Ʒorþam. ¹¹ Cott. Ʒrippenð. ¹² hean,

deot in MS. Boet. ¹³ Boet. anƷealbe Ʒeýman. ¹⁴ Cott. æhnihtƷan.

¹⁵ Cott. þý. ¹⁶ Cott. Ʒoðan habben Ʒob. ¹⁷ Cott. habban. ¹⁸ Cott.

aƷeƷne mið þý launƷan Ʒell. ¹⁹ Cott. leopa. ²⁰ Cott. Ʒorþæm.

²¹ þeƷe, deot in MS. Cott. ²² Cott. aƷeuh.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the east. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, thou betokens it the evening. It then goes after the sun

cæfen. færp he þonne æfter þære runnan on þære eorþan
 ceastre. of he ofirn þa runnan lundum. ⁊ cýnþ ríþ forun þa
 runnan up. þonne haten se hine morþenſceorn. forþam he
 cýnþ eaftan up. boðas þære runnan cýme. Ðio runne ⁊ se
 mona habbaþ toðaleð butuht him þone bæz anð þa niht riþe
 emne ⁊ riþe æppænelice riðraþ þurh zohcunðan forſcear-
 runga ⁊ unaprotenlice riðraþ þam ælinihtigan Lode of ðomez
 bæz. for þý hi ne læt Lode on ane healfæ þæs heofones bion.
 Ðý læz hi forþon oppa zerceafta. Ac zerþruma Lode æmetzraþ
 ealla zerceafta ⁊ æppæraþ þa he hetuht him runnaþ. hpihumi
 rihht se pæta ꝥ ðrýge. hpihumi he gemenzep ꝥ rýn biþ þam eale.
 hpihumi ꝥ leohhte rýn ⁊ ꝥ beorhte up zerit. ⁊ rio hefize eorþe
 rit þæri niþere be þæs cýnunges gebude. brenzð eorþe ælcne
 peftm ⁊ ælc tuðor ælce gearne. ⁊ se haca runnor ðrýzr ⁊
 zeapraþ ræb ⁊ bleba. ⁊ permbæra hærfest hrýnðr þara bleba.
 hæzlar anð rnapar ⁊ se oft mæba ren leccar ða eorþan on
 rintia. forþam unðerfehþ rio eorþe ꝥ ræh ⁊ zehet ꝥ hit
 znerap on leugten. Ac se metob eallra zerceaftu fet on
 eorþan ealle zriopenbe perftmar ⁊ ealle forþþienðr. ⁊ zehýc
 þonne he rýle. ⁊ eorþa ðonne he rýle. ⁊ munþ þonne he rýle. Ða
 hpile ðe þa zerceafta riðraþ. rit se helihta rceoppunð on hir
 heah retle. þanon he pelt þam zepealhpeþum ealle zerceaftu.
 Nir nan punðor. forðamþe he iþ cýning. ⁊ hrýhten. ⁊ ærlin.
 ⁊ fruma. ⁊ æ. ⁊ riðrom. ⁊ rihtir ðema. he rent eallu ze-
 ceaftu on hir æpenða. ⁊ he het ealle eft cuman. Ðæt se an
 zertæððeða cýning ne rtaþelode ealla zerceafta. ðonne punðon
 hi ealle tozlopene ⁊ toztenete. anð to nahte punðon ealle ze-
 ceafta. Ðeah habbaþ zemænlice ða ane lufe. ꝥ hi þeopum
 rpiþeum hlaforþe. anð fæzmaþ þæs ꝥ he heora rent. nir ꝥ mun
 punðor. forþam hi ne mihton elles bion. zif he ne riðeðon
 huora fruman. Ða forlet se rirðom ꝥ hio.¹ anð cpeþ to me.²

CAPUT XL.³

§ 1. **PRÆDER** Ðu nu onhte hpiðer þiof rpnæce pille. Ða
 cpeþ ic. Seze me hpiðer hio pille. Ða cpeþ he. Ic pille rertan
 þæt ælc rýnð bio zoh.⁴ ram hio monnum zoh⁵ þince. ram hio
 him rýal þince. Ða cpeþ ic. Ic pene ꝥ hit eape rpa hion mæze.
 peah iþ hpihumi oferi þince. Ða cpeþ he. Nir þæs nan rpy⁶ ꝥ

¹ Boet. lib. iv. prosa 7.—Janne igitur videt, quid lant omnia, &c.

² Cott. leof.

³ Cott. zoh.

⁴ Cott. zoh.

⁵ Cott. rpeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over *them*. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc wýrð biop ȝob.¹ ðara þe wilc ȝ nýtwýrðe biop.² forþæm ælc wýrð. fram hio rie wýnrum. fram hio rie unwýnrum. for þý cýnþ to þæm ȝobum³ þ hio wæp trega ðo. oððe hine þreatige to ðon þ he bet ðo. þonne he ær hýðe. oððe him leaſige þ he ær tela hýðe. And eft ælc wýrð þara þe to ðam⁴ ýflum cýmþ. cýmþ⁵ forþam tream⁶ þingum fram hio rie rieþe. fram hio rie⁷ wýnrum. ȝif to ðam⁸ ýflum cýmþ rieþu wýrð. þonne cýmþ he to ebleane hiȝ ýfla. oððe to þreatunge⁹ ȝ to lape þ he eft¹⁰ gfa ne ðo. Ða onẏann ic punþriȝan and cþæþ. Iȝ þ for mþearþlice wilc macu þ ðu wæp recrt. Ða cþæþ he. Sþa hit iȝ gfa þu reȝrt. Ac ic polbe. ȝif ðu polbert. þ wit unc penþon¹¹ ȝunie hþile to þiȝer folceȝ gþræce. þýlæȝ hi cþæþon¹² þ wit gþræcon¹³ ofeȝ monneȝ auhȝet.¹⁴ Ða cþæþ ic. Sþrec þ ðu wille :-

§ II.^r Ða cþæþ he. Wenȝt ðu þ þ ne rie ȝob.¹⁵ þ nýc¹⁶ biþ. Ða cþæþ ic. Ic wene wæt hit rie. Ða cþæþ he. Ælc wýrð¹⁷ iȝ nýc þara ðe auþer ðeȝ.¹⁸ oððe læȝȝ. oððe wicȝȝ.¹⁹ Ða cþæþ ic. Wæt iȝ for. Ða cþæþ he. Sio wþerwæȝe wýrð iȝ þæm ȝob²⁰ þe wunnaf wþ unþeapȝ ȝ penþaf hi to ȝoðe.²¹ Ða cþæþ ic. Ne næȝ ic þæȝ ofracan. Ða cþæþ he. Wæt wenȝt þu be ðæȝe ȝoðan²² wýrðe. ðe of cýnþ to ȝobum²³ monnum on ðiȝe wuȝulbe.²⁴ wýlce²⁵ hit rie foretacn eȝra ȝoða.²⁶ hþeþeȝ þiȝ folc næȝe cþeþan þ hit rie ýfel wýrð. Ða gmeȝcobe²⁷ ic²⁸ ȝ cþæþ. Ne cþiþ þ nan mon. ac cþæþ²⁹ þ hio rie gþiþe ȝob.³⁰ gfa hio eac biþ. Ða cþæþ he. Wæt wenȝt þu be þæȝe unþenlicþan³¹ wýrðe. þe of wrietaȝ³² ða ýflan to witmanne. hþæþeȝ þiȝ folc wene þ þ ȝob³³ wýrð rie. Ða cþæþ ic. Ne wenaf hi no þ þ ȝob wýrð rie. ac wenaf þ hio rie gþiþe eapwlico. Ða cþæþ he. Utom healdan unc þ wit ne wenan gfa gfa þiȝ folc wenþ. Eȝ wit ðæȝ wenaf þe ðiȝ folc wenþ. þonne forlæste wit wæce ȝeȝeahwigeȝe and wæce wihȝwigeȝe. Ða cþæþ ic. Wri forlæste wit hi ȝ³⁴ wý³⁵

¹ Boet. lib. iv. prosa 7.—Nonne igitur bonum carnos esse, &c.

¹ Cott. ȝob. ² Cott. bið. ³ Cott. ȝoðan. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Boet. ⁶ Cott. forþæm tream. ⁷ Cott. rý. ⁸ Cott. þæm. ⁹ Cott. þneunge. ¹⁰ Bod. get. ¹¹ Cott. penþen. ¹² Cott. cþeþon. ¹³ Cott. gþpecun. ¹⁴ Cott. gemet. ¹⁵ Cott. ȝob. ¹⁶ Cott. nýc. ¹⁷ wýrð, deest in MS. Cott. ¹⁸ Bod. aȝeþbeð. ¹⁹ Cott. wýrðe. ²⁰ Cott. ȝob. ²¹ Cott. ȝoðe. ²² Cott. ȝoðan. ²³ Cott. ȝobum. ²⁴ Cott. wuȝulbe. ²⁵ Cott. gþýlæ. ²⁶ Cott. wæce ȝoða. ²⁷ Cott. gmeapcobe. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cþið. ³⁰ Cott. ȝob. ³¹ Cott. unþenlicþan. ³² Cott. þneatað. ³³ Cott. ȝob. ³⁴ a, deest in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; that it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe or whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of two *things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cƿæp he. Forþþý¹ folcſce men recƿap þ̅ ſeice² ƿepu
pýp̅ 7 ƿurp̅urum̅ ſie ſſel. Ac ƿe ne ſeulon ðæſ ƿeleſan. for-
þæm þæc³ ælc pýp̅ biþ ƿoð.⁴ ſƿa ƿe ær ſƿiæceom. ſam̅ hio ſie
p̅epu.⁵ ſam̅ hio ſie pýp̅um̅. Ða ƿearþ ic æræneþ 7 cƿæþ. Ðæt
iſ ƿoþ þ̅ ðu ſeƿe. Ic nat ðeah hƿa hit ðurpe⁶ ſeƿan̅ hýgeum̅
monum̅. forþan⁷ hiſ ne mæx nan hýgi man ƿeleſan :.⁸

§ III.⁹ Ða onſac ſe ƿiſdom̅ ſarlice 7 cƿæp. Forþþý ne ſeyle
nan ƿiſ monn forhtigan ne ƿnoſnian¹⁰ to hƿæm̅ hiſ ƿiſe ƿeoſpe.
oððe hƿæþeſi him eunie ƿe ƿepu pýp̅ ðe lipu.¹¹ Ðon ma ƿe ſe
hƿata eſne ſeyle ſymb þ̅ ƿnoſnian. hu oft he ſeohtan ſeule.¹²
ne biþ hiſ¹³ loſ na ðý læſte. ac iſ ƿen þ̅ hit ſie ðý mape. ſƿa
biþ eac þæſ ƿiſan meþ þý mape. ƿe him ƿræþpe pýp̅ 7 ƿeþpe
to beſýmþ. ðý ne ſceolbe¹⁴ nan ƿiſ man ƿillan¹⁵ ſeſter hƿeſ.
ƿiſ he ænigra cƿæcra meþ. oððe ænigſe ƿeoþſcepeſ heſi forþ
ƿoſulbe.¹⁶ oððe eceſ hƿeſ æfteſi ðiſte ƿoſulbe.¹⁷ Ac ælc ƿiſ
mon ſeyle aſuman æſþeſi ƿe ƿiþ þa ƿeþan pýp̅e ƿe ƿiþ ðu ƿiſ-
um̅. þý læſ he him̅ for ðæpe pýp̅um̅ pýp̅e forþſcepe.
oððe ƿoþ ðæpe ƿeþan ſceſeſence.¹⁸ Ac him iſ ƿearþ þ̅ he
aſeþe¹⁹ þone miðneſtan ƿeþ beſpýlſi²⁰ ðæpe ƿeþan pýp̅e 7
ðæpe hƿan. þ̅ he ne ƿilniſe pýp̅um̅ pýp̅e 7 mapian oſſoſi-
neſſe ðonne hit ƿeſetlic ſie. ne eft to²¹ ƿeþpe. forþæm̅ he ne
mæx naþpeſ²² unſeſet aþuohan.²³ Ac hit iſ on hioſi ægenum̅²⁴
aþeulbe hƿaþpe²⁵ ðiſia hi ƿeceoran.²⁶ Eſi hi þonne þone mið-
neſtan ƿeþ aþeſum̅ ƿillan. ðonne ſeſlan²⁷ hi ſeſe him̅ ſeſum̅
ƿeſetſum̅ þa ƿiſum̅ pýp̅e. 7 ðu oſſoſiſan. þonne ƿeſetſap
him̅ ƿið þa ƿeþan pýp̅e ƿe on þiſe ƿoſulbe.²⁸ ƿe on þæpe to-
ƿearþum̅. Ða ſƿa hi eape aþeoran²⁹ mægan :

§ IV.³⁰ ƿel la ƿiſum̅ menn pell. ƿap ealle on þone ƿeþ ƿe eop
læp̅ ða forpæſum̅ biſna þara ƿoðena xum̅ena 7 þæra ƿeoſi-
ſeom̅ena ƿeþa ðe ær eop ƿæſion. Eala ƿe eapſan 7 iþelſeom̅um̅.
hƿý ƿe ſƿa unniſte ſion³¹ 7 ſƿa aþum̅ene.³² hƿý ƿe nellum̅³³

¹ Boet. lib. iv. proſa 7.—Quare, inquit, ita vir ſapient, &c.

² Boet. lib. iv. metrum 7.—Bella his quibus operatus annis, &c.

³ Cott. ƿoþþý be. ⁴ ælcce, deest in MS. Cott. ⁵ Cott. be. ⁶ Cott.

ƿoð. ⁷ Cott. ſy ƿeþe. ⁸ Cott. hýpe. ⁹ Cott. ƿoþþem̅. ¹⁰ Boet.

nele nan hýge mon. ¹¹ Cott. to ſiþe ſymb þ̅ ƿnoſnian. ¹² Boet.

pýp̅an ſeyle hƿeþi him eunie þæpe þu pýp̅ be hƿa. ¹³ Cott. ſeyle.

¹⁴ hiſ, deest in MS. Cott. ¹⁵ Cott. ſeyle. ¹⁶ Cott. ƿilman. ¹⁷ Cott. ƿeo-

ſulbe. ¹⁸ Cott. ſceſeſence. ¹⁹ Cott. aþeſie. ²⁰ Cott. beſp̅eol. ²¹ to, deest

in MS. Cott. ²² Cott. naþpeſ. ²³ Cott. aþuohan. ²⁴ Cott. ægenum̅.

²⁵ Cott. hƿaþpe. ²⁶ Cott. ƿeceoran. ²⁷ Cott. ſeulan. ²⁸ Cott.

ƿeſulbe. ²⁹ Boet. ƿe aþpýſan. ³⁰ Cott. ſien. ³¹ Cott. aþum̅ene.

³² Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter þam¹ rīum monnum and æfter þam¹ peorþ-
geornum. hƿilce² hi ƿæron ða ðe ær eor ƿæron. and hƿ³ ze
ðonne nellon.⁴ riþpan ze hiora ƿeara zeacroð habben.⁵ him
onhýman.⁶ ſƿa ze riþroft mægen. forþæm hi runnon æfter
ƿýrþſcipe⁷ on ðigre ƿoruldre. ⁊ tleðon⁸ gober⁹ hliran mid
gobum¹⁰ peorcum. ⁊ ƿorhton gober¹¹ biſne þam¹² ðe æfter him
ƿæron. forþæm hi runnaþ nu ofer þæm tunglum. on ecre
eabigneſſe. for heora¹³ gobum peorcum: . Ðer enðaþ bio
feorþe¹⁴ boc Boetieſ. and onginnoð¹⁵ ſeo riſte: .

§ V.^u Ða ſe ſiþðom ða ðiſ ſpell aſeht¹⁶ hæfðe. ða cƿæþ ic.
ðriþe nýht¹⁷ iſ þin lap. Ac ic ƿolbe ðe nu mýnðian¹⁸ ƿære
manigſealban¹⁹ laſe þe ðu me ær zehete be ƿære Gober
forſetiohhunge. Ac ic ƿolbe æreft ƿitan æt þe hƿæþer þ²⁰ auht²⁰.
ſie þ²¹ ƿe oft zehioraþ þ²² men cƿeþaþ be ſumum þingum þ²³ hit
ſcýle ƿear zebýrian. Ða cƿæþ he. We ƿære hioſne²⁴ þ²⁵ ic onette
riþ þæſ þ²⁶ ic ðe morſe zelaſtan þ²⁷ ic ðe ær zehet. ⁊ þe morſe
zetæcan ſƿa ſceortne²⁸ ƿeð. ſƿa ic ſcýrteſne ſinhan mihte²⁹
to þinne cýððe. Ac hit iſ ſƿa ſýr³⁰ of uncrum ƿeðe. of þæm
ƿeðe þe riþ zetiohhod habbaþ on to ſapenne. þ³¹ þæt ðu me ær
bæðe. hit³² ƿære ðeah nýttre to zecýrniene³³ ⁊ to³⁴ on-
zitanne. Ac ic onþræðe þ³⁵ ic ðe læðe hiðer þiðer on þa ƿaraþ
of þinum ƿeðe. þ³⁶ ðu ne mæge eft þinne ƿeð aſebian. Niſ hit
nan ſundor ðeah þu zetýriðe.³⁷ ziſ ic þe læðe be þam³⁸ ƿeðe.
Ða cƿæþ ic. Ne ƿearft þu no þ³⁹ onþræðon.⁴⁰ Ac ic bio ſriþe⁴¹
fætn⁴² ziſ ðu me læheft þiðer ic ðe biððe. Ða cƿæþ he. Ic þe
pille lærian hi ſpellum. ſƿa ic ðe eallne ƿeð býðe. ⁊ ðe ƿeah
ſecgan pille. þ⁴³ hit niſ nauht þæt mon cƿiþ þ⁴⁴ ænig ðing ƿear
zebýriðe. forþam⁴⁵ ælc þing cýmþ⁴⁶ of ſumum ðingum. for ðý
hit ne biþ ƿear zebýrðe. ac þær hit of nauhte ne come þonne
ƿære hit ƿear zebýrðe: .

^u Boet. lib. v. proſa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. þam. ² Cott. hƿilce. ³ Cott. hƿ. ⁴ Cott. hƿilce. ⁵ Cott. nellon. ⁶ Cott. hælben. ⁷ Cott. onhýman. ⁸ Cott. ƿeorþſcipe. ⁹ Cott. tleðon. ¹⁰ Cott. gober. ¹¹ Cott. gobum. ¹² Cott. goðe. ¹³ Cott. þam. ¹⁴ Cott. hiora. ¹⁵ Cott. riþroft. ¹⁶ Cott. onginnoð. ¹⁷ Cott. aſeht. ¹⁸ Cott. pult. ¹⁹ Cott. mýnðian. ²⁰ Cott. manigſealban. ²¹ Cott. auht. ²² Cott. leorpe. ²³ Cott. ſceortne. ²⁴ Cott. mehte. ²⁵ Cott. riþe ƿeor. ²⁶ hit, deſt in Mſ. Cott. ²⁷ Cott. zecýrniene. ²⁸ to, deſt in Mſ. Cott. ²⁹ Cott. zetæcan. ³⁰ Cott. bi þam. ³¹ Cott. onþræðon. ³² Cott. geyægen. ³³ Cott. forþæm. ³⁴ Cott. cýmð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou ledest me whithor I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.^v Ða cƿæð ic. Ac hƿonan com je nama¹ æƿert. Ða cƿæp he. Aƿiƿtoteles min ðeoplingc hit Ʒeƿehte on þære bec þe Fijca hatte. Ða cƿæp ic. Ðu ƿehte he hit. Ða cƿæð he.² Men cƿædon ƿio ðonne him hƿæt unƿenunga³ Ʒebýrðe. ꝥ ꝥ ƿære ƿear Ʒebýrð. ƿelce hƿa nu ðelƷe eorþan. Ʒ funðe þær ðonne Ʒolðhorð. Ʒ Ʒecge þonne ꝥ ꝥ Ʒie ƿear Ʒebýrð. Ic ƿat þeah Ʒif Ʒe ðelƷene ða eorþan no ne ðulƷe. ne nan mon ær ꝥ Ʒolð þær ne hýbðe. þonne ne funðe he hit no. ƿorþý hit næƷ na ƿear funðen. Ac ƿio Ʒobcunðe ƿoƿetiohhung lærðe ðone þe he ƿolðe ꝥ þe Ʒolð hýbðe. Ʒ eft þona þe he ƿolðe ꝥ he hit funðe :.

§ VII.^w Ða cƿæp ic. Ðæt ic onƷite ꝥ hit iƷ ƿƿa ƿƿa þu Ʒegrt. Ac ic ƿolðe ðe acƿian hƿæƿer ƿe ænigne ƿrýðom³ habban, oððe ænigne anƿealð hƿæt ƿe ðon. hƿæt ƿe ne ne ðon. ðe ƿio Ʒobcunðe ƿoƿetiohhung oððe ƿio ƿýrð uƷ nebe to ðam þe hi⁴ ƿillen :. Ða cƿæp he. Ʒe habbaþ micelne anƿealð. nƷ nan ƷeƷceabƿiƷ ƷeƷceaft ꝥ næbbe ƿreobom. Ʒe þe ƷeƷceabƿiƷneƷe hæƿþ. Ʒe mæƷ ðeman Ʒ toƷceabun hƿæt⁵ he ƿilnian Ʒeal Ʒ hƿæt he onƷunian Ʒeal. Ʒ ælc mon hæƿþ ðone ƿreobom. ꝥ he ƿat hƿæt he ƿið hƿæt he nele. anð ðeah nabbap⁶ ealle ƷeƷceabƿiƷ⁷ ƷeƷceafta Ʒelice ƿrýðom. EnglaƷ habbaþ ƿihte ðomaƷ Ʒ Ʒoðne⁸ ƿillan. Ʒ eall hƿæt⁹ hi ƿillniap¹⁰ hi beƷitaþ Ʒriðe eape. ƿorþæm þe hi naner ƿoƷer¹¹ ne ƿillniap.¹² NƷ nan ƷeƷceaft þe hæbbe ƿrýðom¹³ Ʒ ƷeƷceabƿiƷneƷe buton englum Ʒ mannum.¹⁴ Ða men habbaþ Ʒimle ƿrýðom.¹⁵ þý maƿan þe hi heora Moð neap Ʒobcunðum ðingum lætaþ. Ʒ habbaþ ðær þý læŷŷan ƿrýðom.¹⁶ þe hi heora Moðer ƿillan¹⁷ neap ðiƷŷe ƿorulð¹⁸ aƷe lætaþ. Nabbap hi næanne ƿrýðom¹⁹ ðonne hi hiopa²⁰ agnum ƿillum hi ƷýlƷe unƿeapum unbeƷƿeobaþ.²¹ Ac Ʒona ƿƿa hi heora²² Moð aƿenðap²³ ƿrom Ʒoðe. ƿƿa ƿeopƿap he²⁴ ablenðe mið unƷiðome. Ðƿa þeah iƷ an ælmihtig Loð on hiƷ þære hean cæƷŷe.²⁵ Ʒe ƷeƷýhþ²⁶ ælcƷe monneƷ Ʒeƿanc.²⁷ Ʒ hiƷ ƿorþ.

^v Boet. lib. v. prosa 1.—An est aliquid, tametia vulgus, &c.

^w Boet. lib. v. prosa 2.—Anima/verto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott. ² Bod. hƿeƷnunga. ³ Cott. ƿreobom.

⁴ Bod. ƿe. ⁵ Cott. hƿær. ⁶ Bod. habbaþ. ⁷ Cott. ealle ƷeƷceabƿiƷa.

⁸ Cott. Ʒoðne. ⁹ Cott. þæt. ¹⁰ Cott. ƿilniap. ¹¹ Cott. ƿor. ¹² Cott. ƿilniap.

¹³ Cott. ƿreobom. ¹⁴ Cott. Ʒreobom. ¹⁵ Cott. ƿreobom.

¹⁶ Cott. ƿilla. ¹⁷ Cott. ƿeopulð. ¹⁸ Cott. ƿreobom. ¹⁹ Cott. heora.

²⁰ Cott. unbeƷƿeobaþ. ²¹ Cott. hiopa. ²² Cott. unƿenðap. ²³ Cott.

hi. ²⁴ Cott. cæƷŷe. ²⁵ Cott. ƷeƷýhþ. ²⁶ Cott. Ʒeƿanc.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

Ʒ hƷ bæba toƷcæst. Ʒ Ʒylt¹ ælcum ætƷen hƷ ƷepƷrhtum. Ða Ʒe ƷƷƷbom þa þƷ Ʒpell aƷæb hæƷbe. þa onƷann he ƷƷƷan Ʒ þƷƷ cƷæþ.

CAPUT XLI.*

§ I. ÐEAP OmeƷƷ Ʒe Ʒoba Ʒceop. þe mið EƷecum ƷeleƷt þæƷ. Ʒe þaƷ EƷƷƷheƷ laƷeop. Ʒe EƷƷƷheƷ þæƷ mið Læben þaƷum ƷeleƷt. þeah OmeƷƷ on hƷ leopum ƷƷþe heƷebe þæƷe Ʒunnan ƷecƷnð. Ʒ hƷope cƷæƷtaƷ. Ʒ hƷope biophƷto. ne mæƷ heo þeah ealle ƷeƷceafƷa ƷeƷcƷnan. ne þa ƷeƷceafƷa. þe heo ƷeƷcƷnan mæƷ. ne mæƷ hƷo ealle enbemeƷt ƷeƷcƷnan. ne ealle innan ƷeontƷcƷnan. Ac nƷ þam ælmihtƷƷan Lobe ƷƷa. þe Ʒ ƷcƷƷƷenð ealƷa ƷeƷceafƷa. he ƷeƷeop Ʒ þƷƷheop ealle hƷ ƷeƷceafƷa. ænbemeƷt. ðone mon mæƷ hatan buton leaƷe Ʒoþe Sunne :.

§ II.[†] Ða Ʒe ƷƷƷbom þa þƷ leop aƷunƷen hæƷbe. þa ƷeƷƷƷƷƷe² he ane lƷtle hƷile. Ða cƷæþ ic. Ðum tƷeo me³ hæƷþ ƷƷþe ƷebƷeƷeb. Ða cƷæþ he. ÐƷæt Ʒ Ʒe. Ða cƷæþ ic. Ðit Ʒ þ þ þu ƷeƷƷt⁴ þ Lob ƷƷlle ælcum ƷƷƷbom⁵ ƷƷa Ʒob⁶ to ðonne. ƷƷa ƷƷel. ƷƷæþen he Ʒille. anb þu ƷeƷƷt eac þ Lob Ʒite ælc⁷ þƷƷ æƷ⁸ hit ƷeƷƷƷe.⁹ Ʒ þu ƷeƷƷt¹⁰ eac þ nan þƷƷ ƷƷƷe¹¹ bute hit Lob Ʒille oððe ƷeƷƷƷe.¹² Ʒ ðu ƷeƷƷt¹³ þ hit ƷcƷle eall þaƷan ƷƷa he ƷeƷcƷohhob habbe.¹⁴ Nu þunðƷe ic þæƷ þƷƷ he ƷeƷƷƷe þ þa ƷƷelan men habban¹⁵ þone ƷƷƷbom¹⁶ þ hƷ maƷon¹⁷ ðon ƷƷa Ʒob ƷƷa ƷƷel ƷƷæþen ƷƷa hƷ Ʒillan. ðonne he æƷ þat þ hƷ ƷƷel ðon Ʒillap. Ða cƷæþ he. Ic þe mæƷ ƷƷþe eap̃e ƷeantƷƷƷƷan þæƷ ƷƷeller. Ðu Ʒolbe þe nu lƷcian¹⁸ ƷƷ hƷƷc ƷƷþe Ʒice cƷƷƷƷ þæƷe Ʒ næƷbe nænne ƷƷƷe¹⁹ mon on eallon hƷ Ʒice. ac þæƷon ealle þeope. Ða cƷæþ ic. Ne þuhte hit me nauht²⁰ þuhtlic. ne eac ƷcƷƷƷenlic.²¹ ƷƷ him Ʒeolban þeope men þenƷan.²² Ða cƷæþ he. ÐƷæt þæƷe unƷeƷnðlicpe.²³ ƷƷ Lob næƷbe on eallum hƷ Ʒice nane ƷƷƷe ƷeƷƷt²⁴ unbƷ hƷ anpealbe. ƷoƷþæm he ƷeƷceop tƷa ƷeƷceadƷƷan²⁵ ƷeƷceafƷa ƷƷo.²⁶ enƷƷaƷ Ʒ men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

† Boet. lib. v. prosa 3.—Tum ego, Eo, inquam, &c.

¹ Cott. Ʒylt. ² Cott. ƷeƷƷƷe.

³ Bod. tina.

⁴ Cott. ƷeƷƷt.

⁵ Cott. Ʒelle ælcum men ƷƷeolbom.

⁶ Cott. Ʒob.

⁷ Cott. ƷeƷƷt þ

Ʒite ælc.

⁸ Bod. æƷeƷ.

⁹ Cott. ƷeƷeolba.

¹⁰ Cott. ƷeƷƷt.

¹¹ Cott.

ƷeƷeolba.

¹² Cott. ƷeƷeolba.

¹³ Cott. ƷeƷƷt.

¹⁴ Cott. heƷbe.

¹⁵ Cott.

heƷbe.

¹⁶ Cott. ƷƷeolbom.

¹⁷ Cott. maƷon.

¹⁸ Bod. he nu lƷcian.

¹⁹ Cott.

²⁰ Cott. ƷƷeolbom.

²¹ Cott. no.

²² Cott. nauht ƷeƷƷƷenlic.

²³ Cott.

þenman.

²⁴ Cott. Ðæt þæƷe unƷeƷnðlicpe.

²⁵ Cott. ƷeƷceafƷa.

²⁶ Cott.

ƷeƷceadƷƷan.

²⁷ Cott. ƷƷa.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I: A certain doubt has much troubled me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will: and thou sayest also that God knows everything before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills and permits it: and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and he had not any free man in all his realm, but all were slaves? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free,

he gear micle gife fneobomeſ. ꝥ hi moſton¹ ðon gpa zob gpa
 yfel gpaſop² gpa hi polbon.³ he ſælbe⁴ gpiþe fæſte gife ꝥ gpiþe
 fæſte æ miþ þæpe gife ælcum menn⁵ op hiſ enbe. ꝥ iſ gþ
 fnyðom.⁶ þæt te⁷ mon mot ðon ꝥ he pile. anb ꝥ iſ gþ æ ꝥ gile
 ælcum men be hiſ gepyhtum ægþer ge on ðigge populbe ge on
 þæpe topeapþan gpa zob⁸ gpa yfel gpaþer he ðeþ. ꝥ men magan⁹
 begitan þuph þone fnyðom¹⁰ gpa hþæt gpa he pillap. buton ðeap
 hi ne mazon forcýrran. æc hi hime mazon miþ zobum¹¹ pe-
 opicum zelettan ꝥ he þý¹² laton cýmp. ge fupþum op opelbo hi
 hime hpilum lettap gif mon to zobum¹³ peopce ne onhægie
 habban zobne¹⁴ pillan. ꝥ iſ zob. Ða cþæþ ic. Fel þu me hæſt
 aietne on ðam tpeon. ꝥ on þæpe geþpeþneſſe þe ic ær ou
 pæſ be þam fneobonie. Ac ic eom nu zet on micle mapan ge-
 þneþneſſe zeunioþroþ. fulneþ op opmoþneſſe. Ða cþæþ he.
 Þþæt iſ gþ micle unpoþneſ.¹⁵ Ða cþæþ ic. Þic¹⁶ iſ ýmb þa
 Gobes forpetiohunge. forþam¹⁷ þe zeheþap hpilum reczan ꝥ
 hit gýle eall gpa gepyþþan¹⁸ gpa gpa Gob æt fruman zetiohhob
 hæfþe. ꝥ hit ne mæge nan mon aþenþan.¹⁹ Nu ðincþ me ꝥ
 he ðo poh. Ðonue he aþap þa zoban.²⁰ ꝥ eac þonne he ptnap ða
 yfelan. gif ꝥ goþ iſ. ꝥ hit him gpa gercæpen pæſ ꝥ hi ne
 moſton elleſ ðon. unnyctice þe gþincap ðonne þe uſ geþioþap.
 ꝥ ðonne þe fæſtað. oðþe ælmeſſan ſellap. gif þe hiſ nabbaþ ðý
 mapan ðanc. þonne²¹ þa þe on eallum ðingum paþap on hioþa
 ægenne pillan. ꝥ æſter²² hioþa lichoman luſte iþnap :-

§ III." Ða cþæþ he. Ðiſ iſ gþ ealbe gþofung þe ðu longe
 gþofobuſt.²³ ꝥ manige eac ær ðe. þapa paſ gum Gþapic. opþe
 naman Tulliuſ. þubban naman he pæſ gehaten Liceſio. ðe²⁴
 pæſ Romana heþetoga. re pæſ uppita. re pæſ gpiþe abigzoh nuþ
 ðæpe ýlcan gþiæce. Ac he hi ne mihte þpingan to nanum
 eube on þone timan.²⁵ forþý heoþa Goh paſ²⁶ abigzoh on ðigge
 populbe pillunga.²⁷ Ac ic ðe recge. gif ꝥ goþ iſ ꝥ ze reczap. ꝥ
 hit pæſ unnet gebob on zobcunþum bocum ꝥ Gob beaþ²⁸ ꝥ

¹ Boet. lib. v. proſa 4.—Tum illa, Vetuſ, inquit, &c.

² Cott. moſten.

³ Cott. gpaþer.

⁴ Cott. polben.

⁵ Cott. ſælbe.

⁶ Cott. men.

⁷ Cott. fneobom.

⁸ Cott. fe.

⁹ Cott. gþob.

¹⁰ Cott.

¹¹ Cott. magon.

¹² Cott. fneobom.

¹³ Cott. zobum.

¹⁴ Cott. þe.

¹⁵ Cott.

¹⁶ Cott. zobne.

¹⁷ Þþæt iſ gþ micle unpoþneſ, deſunt

in MS. Boet.

¹⁸ Bod. Hþ.

¹⁹ Cott. forþam.

²⁰ Cott. geþeopþan.

²¹ Cott. oupenþan.

²² Cott. zobþan.

²³ Cott. þý.

²⁴ hioþa ægenne

pillau. ꝥ æſter, deſunt in MS. Cott.

²⁵ Cott. gþofobuſt.

²⁶ Cott. re.

²⁷ Cott. forþý he ne meahte ne nan mon on þone timan þa gþiæce to

nanum enbe hþunga.

²⁸ Cott. pæſ.

²⁹ Cott. gepulbe pillunga.

³⁰ Cott. beþeap.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe¹ folp lætan ýfel 7 ðon Ʒob.² 7 eft Ʒe cƷibe ðe he
cƷæp. ꝥa mon ma ſƷinceþ. ꝥa mon maƷan mebe onfehþ. 7 ic
ƷunbƷuƷe hƷi þu hæbbe folƷiten eall þ̅ þ̅ Ʒit æƷ ꝥƷræcon. Ʒit
Ʒædon æƷ þ̅ Ʒio Ʒobcunbe folƷetiohhung ælc Ʒob Ʒorhte. and
nan ýfel. ne nan ne tiohhobe to Ʒýpcenne.³ ne næſſis ne
Ʒorhte. Ʒe ſƷƷum þ̅ Ʒit Ʒeneahton⁴ to Ʒobe.⁵ þæt folcƷicum
monnum ýfel Ʒuhte. þ̅ ƷæƷ þ̅ mon Ʒræce and Ʒitnobe hƷone
Ʒor hiƷ ýfle. þu ne Ʒæbe⁶ Ʒit eac on⁷ ðiƷſe ilcan bec. þ̅ Ʒob
hæfte Ʒetiohhob ƷƷýdom to Ʒýllenne⁸ monnum. 7 ꝥa býbe.⁹ 7
Ʒif hi¹⁰ ðone ƷƷýdom tela Ʒehealbon.¹¹ þ̅ he hi Ʒolbe ƷƷiþe
Ʒeopſian mið ece Ʒice.¹² 7 Ʒif hi ðone ƷƷýdom¹³ Ʒorheolben. þ̅
he hi ðonne Ʒolbe Ʒitnian mið ðeape. þe teohhobe¹⁴ Ʒif h̅
hƷæt ƷerýnƷobon¹⁵ on þam ƷƷýdome.¹⁶ þ̅ hi hit eft on ðam¹⁷
ƷƷeobome mið hƷeopƷunƷe Ʒebeton.¹⁸ 7 Ʒif hiopa hƷilc¹⁹ ꝥa
heapbheopt Ʒæpe þ̅ he nane hƷeopƷunƷe ne býbe. þ̅ he þonre
hæfte Ʒihtlic Ʒite. Calla ƷerſeaƷta he hæfte Ʒetiohhob ðeope.²⁰
buton enƷlum and monnum. Ʒorþý ða²¹ oþra ƷerſeaƷta þeope
Ʒint. hi healbaþ²² hiopa þeunƷa oþ bomeƷ bæƷ. Ac þa menn 7
ða enƷlar. þe ƷƷeo²³ Ʒint. folp lætaþ hiopa þeunƷa.²⁴ þæt
maƷon men cƷeþan þ̅ Ʒio Ʒobcunbe folƷetiohhung Ʒetiohhob
hæfte ðæƷ þe hio ne ƷurhtuƷe. oððe hu maƷon hi hi alaþigen.²⁵
þ̅ hi ne maƷon Ʒob²⁶ ðon. nu hit aƷƷiten iƷ þ̅ Ʒob Ʒielbe²⁷
ælcum men æfteƷ²⁸ hiƷ Ʒerýnhtum. þƷý ſceal þonne æniƷ
monn bion iðel. þ̅ he ne Ʒeopce.²⁹ Ða cƷæþ ic. Ʒenox þu me
hæfte ƷerýnƷob³⁰ þæpe tƷeounƷe mineƷ MoþeƷ. be þæpe ac
ƷunƷa³¹ ðe ic ðe acƷobe.³² Ac ic ðe Ʒolbe Ʒiet aƷcien³³ Ʒume
ƷƷræce ðe me ýmb³⁴ tƷeop. Ða cƷæþ he. þæt iƷ þ̅. Ða cƷæþ
ic. Ʒenox me iƷ cƷþ³⁵ þ̅ Ʒob hit Ʒat eall beƷonan. Ʒe Ʒob³⁶ Ʒe
ýfel. æƷ hit Ʒerýnþe.³⁷ ac ic nat hƷæþeƷ hit eall Ʒerýnþan³⁸
ſceal unapenðenbliƷe³⁹ þ̅ he Ʒat 7 Ʒetiohhob hæfþ. Ða cƷæþ he.

¹ Cott. ſceolbe. ² Cott. Ʒob. ³ Cott. Ʒýpcenne. ⁴ Bod. Ʒeruh-ton.
⁵ Cott. Ʒobum. ⁶ Cott. Ʒædon. ⁷ Cott. eac æƷ on. ⁸ Cott. ƷƷeo-
dom to ſellanne. ⁹ Bod. biobe. ¹⁰ Cott. he. ¹¹ Cott. ƷƷeobum
tolange heolbon. ¹² Cott. hƷe. ¹³ Cott. ƷƷeobom. ¹⁴ Cott. tiohhobe.
¹⁵ Cott. ƷerýnƷoben. ¹⁶ Cott. þam ƷƷeobome. ¹⁷ Cott. þam. ¹⁸ Cott.
hƷeopƷunƷa Ʒebetan. ¹⁹ Cott. hƷýlc. ²⁰ Cott. þeopu. ²¹ Cott. Ʒorþý
þe þa. ²² Bod. habbaþ. ²³ Bod. þeƷƷiƷe. ²⁴ Cott. þeƷunƷa.
²⁵ Cott. alabian. ²⁶ Cott. mæƷen Ʒob. ²⁷ Cott. Ʒelbe. ²⁸ Cott. be.
²⁹ Cott. Ʒýpcce. ³⁰ Cott. ƷerýnƷob. ³¹ Cott. aƷcunƷa. ³² Cott.
alƷade. ³³ Cott. aƷcian. ³⁴ Cott. ýmbe. ³⁵ Cott. cuð me iƷ.
³⁶ Cott. Ʒob. ³⁷ Cott. Ʒeopþe. ³⁸ Cott. ƷeƷeopþan. ³⁹ Cott.
unapenðenbliƷe.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne¹ þearf hit no eall ȝeƿorþon² unapenbenðlice.³ Ac ſum hit
 ſceal ȝeƿorþan unapenbenðlice.⁴ ꝥ biþ ꝥ te ure nýðþearf⁴ biþ.
 ȝ hiſ ƿilla biþ. Ac hit iſ ſum ſƿa ȝeƿaþ ꝥ hiſ nſ nan neoðþearf⁵
 ȝ þeah ne beƿaþ⁶ no ðeah hit ȝeƿorþe.⁷ ne nan heaſum ne biþ.
 ðeah hit⁸ no ne ȝeſýrþe.⁹ Tíepenc nu be þe ſelfum hƿæþen þu
 ænȝ ðing ſƿa fæſte¹⁰ ȝetiohhod hæbbe ꝥ þe ſýnce¹¹ ꝥ hit
 næfſe þinum ƿillum onpenbeð¹² ƿeorþe. ne þu buton beon¹³ ne
 mæge. oððe hƿæþen þu eft on ængum ȝeþeahte ſƿa tƿioſæbe
 ſie. ꝥ ðe helpe hƿæþen hit ȝeſýrþe.¹⁴ þe hit no ne ȝeſýrþe.¹⁴
 Fela iſ ðæra¹⁵ ƿinga ðe Gob ær ƿat ær hit ȝeſýrþe.¹⁶ ȝ ƿat eac
 ꝥ hit beſiaþ¹⁷ hiſ ȝeſceaptum ȝif hit ȝeſýrþ. nat he hit no
 forþý ðe he ƿille ꝥ hit ȝeſýrþe.¹⁸ ac for þý ðe he ƿile for-
 ƿýnnan¹⁹ ꝥ hit ne ȝeſýrþe.²⁰ ſƿa ſƿa ȝob ſciſſtýra²¹ onȝit
 nuicelne ƿinð hƿeoſe ær ær hit ƿeorþe.²² ȝ hæſ²³ ſealban ꝥ
 ſeġl. ȝ eac hƿilum leoġan þone mæġt. anb lætan þa betingæ.²⁴
 ȝif he ær þƿeoſeſ ƿinðeſ bætte. ƿærnnaþ²⁵ he hine²⁶ ƿiþ ꝥ
 ƿeþen :.

§ 1V.^a Ða cƿæþ ic. Sƿiþe ƿel ðu min hæfſt ȝeholpen æt
 þære ſƿnæce. anb ic ƿunðraþe hƿi ſƿa mænige ƿiþe men ſƿa
 ſƿiþe ſƿuncen²⁷ mið ðære ſƿnæce. anb ſƿa litel²⁸ ȝeſiſ funben.
 Ða cƿæþ he. Ðƿæſ ƿunðraſt ðu þær ſƿa ſƿiþe. ſƿa eþe ſƿa hit
 iſ to onȝitanne. Ðu ne ƿaſt ðu ꝥ manȝ ðincȝ²⁹ ne biþ no on-
 ȝiten ſƿa ſƿa hit biþ. ac ſƿa ſƿa ðæſ anbȝiteſ mæþ biþ þe þær
 æfter ſƿiſaþ. Spilc iſ ſe ſiſðom ꝥ hine ne mæġ³⁰ nan mon of-
 þiſſe ƿopulbe³¹ onȝitan. ſƿilcne³² ſƿilce³³ he iſ. Ac ælc ƿinð be
 hiſ anbȝiteſ mæþe ꝥ he hine ƿolbe onȝitan ȝif he mihte.³⁴ Ac
 ſe ſiſðom mæġ uſ eallunga onȝitan ſƿilce³⁵ ſƿilce³⁵ ƿe ƿinð.³⁶
 ðeah ƿe hine ne mæġon onȝitan eallunga ſƿilce ſƿilce³⁷ he iſ.

^a Boet. lib. v. proſa 4.—Cujus erroris cauſa eſt, &c.

¹ Ne, deaſt in M.S. Cott. ² Cott. ȝeƿorþan. ³ Cott. unapenbenð-
 lice. ⁴ Cott. neðþearf. ⁵ Cott. neðþearf. ⁶ Cott. beþeð. ⁷ Cott.
 ȝeƿeorþe. ⁸ hit, deaſt in M.S. Cott. ⁹ Cott. ȝeƿeorþe. ¹⁰ Cott.
 fæſt. ¹¹ Cott. þince. ¹² Cott. onpenbne. ¹³ Cott. bion. ¹⁴ Cott.
 ȝeƿeorþe. ¹⁵ Cott. þara. ¹⁶ Cott. ȝeƿeorþe. ¹⁷ Cott. beþeð.
¹⁸ Cott. ȝeƿeorþe. ¹⁹ Cott. forƿeorþan. ²⁰ Cott. ȝeƿeorþe. ²¹ Cott.
 ȝob ſciſſtæra. ²² Cott. on hƿeoſe ſƿ ær ær hit ȝeƿeorþe. ²³ Cott.
 hæſ. ²⁴ Cott. bætinge. ²⁵ Cott. ƿapenað. ²⁶ he hine, deaſt in
 M.S. Cott. ²⁷ Bod. ȝerſuncen. ²⁸ Cott. lýtcl. ²⁹ Cott. þing.
³⁰ Bod. Ðƿilc iſ ſe ſiſðom ne mæġ. ³¹ Cott. ƿeopulbe. ³² Cott.
 ſƿýlcne. ³³ Cott. ſƿýlce. ³⁴ Cott. meahtra. ³⁵ Cott. ſƿýlce.
³⁶ Cott. ſiſt. ³⁷ Cott. ſƿýlcne ſƿýlce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without it. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ge ƿiſdom iſ Loð. he geſiþ eall¹ une ƿýnc.² ge goð³ ge ýfel. ær hiȝ geporben⁴ ſien. oððe fuppon⁵ gepoht. Ac he ur ne uet⁶ no þý hræpor⁷ to þam⁸ þ̅ pe nebe ſcýlen⁹ goð¹⁰ bon. ne ur ne ƿýnp¹¹ þ̅ pe ýfel bon. forþam¹² þe he ur gealbe ſiȝdom.¹³ Ic ðe mæȝ eac tæcan ſume biȝne. þ̅ þu þý eð¹⁴ onȝitan miht¹⁵ ða ſppæce. Ðpæt¹⁶ þu ƿaȝt þ̅ geſiht. ȝ gehepneȝ. anð geſneðneȝ onȝitaȝ ðone lichoman ðæȝ monneȝ. ȝ þeah ne onȝitaȝ hi hine no gelicne. ðe eapan onȝitaȝ þ̅ hi gehioȝaȝ. ȝ ne onȝitaȝ hi þeah þone lichoman eallunga ſcýlcne ſcýlce he biȝ. ſio geſneðneȝ hine mæȝ¹⁷ geȝnapian.¹⁸ ȝ geſneðan þ̅ hit lichoma biȝ. ac hio ne mæȝ geſneðan hræþeȝ he biȝ ðe blac ðe hȝit. ðe fæȝeȝ þe unfæȝeȝ. Ac ſio geſið æt ſpuman ceppne.¹⁹ ſpa ða eazan on beſioȝ. hio²⁰ onȝitaȝ ealle ðone anbſcitan þæȝ lichoman. Ac ic polbe ȝet peccan ſume pace. þ̅ ðu ƿiſſe²¹ hræȝ þu ƿunðneþeȝt.²²

§ V.^b Ða cƿæþ ic. Ðpæt iſ þ̅. Ða cƿæþ he. Ðit iſ þ̅ ge an monn onȝit²³ þ̅ þ̅ he on oþrum onȝit ſýnðeſlice. he hine onȝit ƿurh ða eazan ſýnðeſlice. ƿurh ða eapan ſýnðeſlice. ðurh hiȝ mæbelſan ſýnðeſlice. ðurh ȝeȝeaðſiȝneȝe ſýnðeſlice. ðurh ȝeȝiȝ anbȝit. Moniȝe ſint cƿucepa²⁴ ȝeȝeaȝta unſcýpneðe. ſpa ſpa nu ſcýlſiȝcaȝ²⁵ ſint. anð habbaȝ ðeah ſumne bæł anbȝiteȝ. forþæm hi ne mihton²⁶ elleſ libbon.²⁷ ȝiȝ hi nan ȝnot anbȝiteȝ næfðon. ſume mazon ȝeȝion. ſume mazon gehýpon.²⁸ ſume geſneðon.²⁹ ſume ȝeȝtincan. Ac ða ſcýpneðan netenu ſint. monnum gelicpan. forþam hiȝ habbaȝ eall þ̅ ða unſcýpneðan habbaȝ. ȝ eac maȝe to. þ̅ iȝ. þ̅ hio hýpitaȝ³⁰ monnum. luſiaȝ þ̅ hi luſiaȝ. anð hataȝ þ̅ hi hataȝ. ȝ flýp³¹ þ̅ hi hataȝ. ȝ ȝeap þ̅ hi luſiaȝ. Ða men ðonne habbaȝ eall þ̅ pe ær ymbe ſpæcon. ȝ eac to eacan ðæm micle ȝiȝe ȝeȝeaðſiȝneȝe. Englaȝ ðonne habbaȝ ȝeȝiȝ anbȝit. Forþæm ſint þaȝ ȝeaȝta³² þaȝ ȝeȝeaȝene. þ̅ þa unſcýpneðan hi ne ahebben oȝeȝi ða ſcýpneðan. ne luſi

^b Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peopc. ³ Cott. goob. ⁴ Cott.

geƿorþene. ⁵ Cott. ƿurþum. ⁶ Cott. neð. ⁷ Cott. hƿaþop. ⁸ Cott.

þæm. ⁹ Bod. nýbe. ¹⁰ Cott. goob. ¹¹ Cott. ƿeȝnð. ¹² Cott.

forþæm. ¹³ Cott. ſpæobom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahȝe.

¹⁶ Bod. Ðæt. ¹⁷ ſcýlcne ſcýlce he bið. ſio geſneðneȝ hine mæȝ, deest in MS. Bod. ¹⁸ Bod. geȝnapiað. ¹⁹ Cott. ſpumeceppe. ²⁰ Bod. et

Cott. hi. ²¹ Bod. ſpȝeȝt. ²² Cott. ƿunðpode. ²³ Cott. onȝit.

²⁴ Bod. cucepe. ²⁵ Bod. ſiȝcaȝ. ²⁶ Cott. meahȝon. ²⁷ Cott. libban.

²⁸ Cott. gehiȝan. ²⁹ Cott. geſneðan. ³⁰ Cott. hi onhýpnað. ³¹ Cott.

fliað. ³² Cott. ȝeȝeaȝta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

riþ ne rinnan. ne þa rýymenban ofer ða men. ne ða men ofer
ða enýlar. ne ða enýlar riþ Lob. Ac þ̅ iſ eapmlic þ̅ je niæſta
bæl monna ne ſeep on þ̅ þ̅ him forþifen iſ. þ̅ iſ geſceabþigneſſ.
ne þ̅ ne ſeep¹ þ̅ him ofer iſ. þ̅ iſ þ̅ enýlar habbaþ 7 riſe men.
þ̅ iſ ƿerig. anbȝet. Ac meſt monna nu² onhýper³ nu neatum
on þæm þ̅ hi pillnað ƿoruld luſta gpa gpa netenu. Ac ƿiſ ſe
nu hæfþon ænigne bæl untroȝenþer anbȝter gpa gpa enýlar
habbað. þonne mihte ſe onȝiton þ̅ þ̅ anbȝet biþ micle beceþe
ðonne upe geſceabþigneſſe.⁴ Deah ſe ſela ſmenn.⁵ ſe habbaþ
litellne gearoſitan buton tpeon. ac þam enýlum niſ nan tpeo
naner þæra ðinga ſe hi ƿiton. for ði iſ hioſa gearoſito gpa
micle betra ðonne upe geſceabþigneſſe. gpa upe geceabþigneſſe
iſ beceþe þonne nýtena⁶ anbȝit ſe. oððe þær ƿeritteſ ænig bæl
ðe him forþifen iſ. auþer oððe hioſum neatum oþþe uulþro-
ſum. Ac uton nu habban upe Mōb up gpa gpa ſe ýfemeſt
niæȝen riþ ðær hean hioſer þær hehtan auhtiter. þ̅ þ̅ niæȝe
hioðlicorſ cumon 7 eþelicorſ to þinſe aȝenſe eýððe þonan þu
aſi comie. þer mæȝ þin Mōb 7 þin geſceabþigneſſe ƿerem
orendlice þ̅ þ̅ lut nu ýnib tpeoþ ælcet ðuȝet. æþer ƿe be
ðæſe ȝoðcunþan forſceapungc. ſe ſe nu oft ýnib ſiſeæcon.
ȝe he uſum ſiſȝonomie.⁷ ȝe gpa be eallum ðingum :-

§ VI.^o Ða ſe ſiſdom ða þiſ ſpell aſet hæfþe. þa onȝan he
ſinȝum 7 þiſ cƿetþ. Ðæt þu miht onȝitan þ̅ manig ƿýht iſ
niſtlice ſepeneþe ȝeouð⁸ eoſþan. 7 ſint ſiſe unȝeliceſ hiſer. 7
unȝelice ſapap. ſume licȝaþ nuþ eallon lichaman on eoſþan. 7
gpa ſiſcenne ſapap þ̅ him nauþer ne ſet ne ſiþer ne ſul-
tunnaþ. 7 ſume biþ tpiſete. ſume ƿioſeſete. ſume ſleoȝenne.
7 eulle þeah bioþ of þune heahþe riþ þæne eoſþan. 7 þuþer
pillnaþ. oþþe þær ſe hi lýft. oþþe þær ſe hi beþurpon. Ac ſe
mann aua ȝæp upulite. þ̅ tacnaþ þ̅ he ſeul na þencan up
þonne uþer. ði læȝ þ̅ Mōb ſe niſoſioþ þonne ſe lichoma. Ða
ſe ſiſdom þiſ⁹ leoþ aſunȝen hæfþe. Ðu cƿetþ he.

^o Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

¹ Cott. ſecūð. ² nu, deest in MS. Bod. ³ Bod. onſcýpnað. ⁴ Cott. geſceabþigneſſe. ⁵ Cott. ſmenn. ⁶ Cott. netan. ⁷ Cott. ſiſe-
onomie ⁸ Bod. ȝeou. ⁹ Cott. ſe ſiſdom þa þiſ leuð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

~ § VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.⁴

FOR þý þe sceolbon eallon¹ mægne grypian² æfter Loh. ꝥ
 þe riſten³ hƿæt he ƿæpe. þeah hit ure mæp ne rie ꝥ þe ƿitan
 hƿæt⁴ he rie. þe ſculon þeah be ðær anðgiter mæpe. ðe he ur
 ƿiſ. funbiſan.⁵ ſƿa ſƿa þe ær cƿæpon.⁶ ꝥ mon ſceolbe⁷ ælc
 ðing ongitan be hiſ anðgiter mæpe. forþam⁸ þe ne maƿon ælc
 ðing ongitan ſƿýlc ſƿýlce⁹ hit iſ.¹⁰ Ælc geſceaft ðeah ægþer ge
 geſceabƿiſ ƿe ungeſceabƿiſ ꝥ ſƿeotolaþ ꝥ Loh ece iſ. forþæm
 næfpe ſƿa manega geſceafta anð ſƿa micla ƿ ſƿa¹¹ fægna¹² hi
 ne unhepſiobben læſſan geſceafta ƿ læſſan anpealbe þonne hi
 ealle ſinðon. ne ſuſþum emn miclum. Ða cƿæþ ic. Ðƿæt iſ
 ecner. Ða cƿæþ he. Ðu me aþſaſt miclef ƿ earpoþeſ to on
 gitanne. ƿiſ ðu hit ongitan¹³ ƿiſt. ðu ſcealt habban ær ðiner
 moðeſ eagan clæne ƿ hlutſe.¹⁴ Ne mæx ic ðe nauht belan
 þær þe ic ƿat. ƿaſt ðu ꝥ þuio þing ſinðon on ðiſ miðþaneaphe.¹⁵
 An iſ hƿilenblic ƿæt hæfþ ægþer.¹⁶ ƿe ſƿuman ƿe enbe. ƿ ic¹⁷
 nat ðeah nan ƿiht þær ðe hƿilenblic iſ nauþer ne hiſ ſƿuman
 ne hiſ euihe. Oþeſ þing iſ ece. ꝥ hæfþ ſƿuman ƿ næfþ nænne
 enbe. ƿ ic¹⁷ ƿat hƿonne hit onginþ. ƿ ƿat ꝥ hit næfpe ne ge
 enþaþ. ꝥ ſint englaſ anð monna ſapla. Ðuððe þing iſ ece
 buton enbe ƿ buton anginne. ꝥ iſ Loh. Betƿuþ þam¹⁸ þuio iſ
 ſƿipe micel toſceah. Liſ ƿit ꝥ ealle ſculon aſmeagan.¹⁹ þonne
 cume ƿit late to enbe þiſſe bec. oððe næfpe :- Ac an ðing
 þu ſcealt nýbe²⁰ þær ær²¹ ƿitan. for hƿý Loh iſ gehaten ſio
 helhte ecner. Ða cƿæþ ic. Ðƿý. Ða cƿæþ he. Forþon þe ƿiton
 ſƿipe lýtel þær þe ær ur ƿær. buton be gemynþe. ƿ be ge
 aſcunþe.²² anð get læſſe þær ðe æfter ur biþ. ꝥ an ur iſ ge
 ƿiſlice anþpeaþ ꝥ te þonne biþ. ac him iſ eall anþpeaþ. ƿe ꝥ
 te ær ƿær. ƿe ꝥ te nu iſ. ƿe ꝥ te æfter ur bið. eall hit iſ him
 anþpeaþ. Ne ƿexþ²³ hiſ pelena. ne eac næfpe ne ƿanaþ. Ne
 oſman he næfpe nan²⁴ ƿiht. forðæm næfpe nauht he²⁵ ne

⁴ Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle.

² Cott. grypian.

³ Bod. riſten.

⁴ Cott. hƿýlc.

⁵ Cott. ſanþian.

⁶ Cott. cƿæpon.

⁷ Cott. ſceolbe.

⁸ Cott. forþæm.

⁹ Cott. ſƿýlce.

¹⁰ Cott. bið.

¹¹ ſƿa, deest in MS. Bod.

¹² Bod. fægna.

¹³ Cott. ƿitan.

¹⁴ Cott. hlutſe.

¹⁵ Cott. miðþaneaphe.

¹⁶ Bod. þær þe ægþer.

¹⁷ ic, deest in MS. Cott.

¹⁸ Cott. betƿuþ þam.

¹⁹ Cott. toſmeagan.

²⁰ Cott. nebe.

²¹ Cott. an.

²² Cott. geaſcunþe.

²³ Cott. ſcealþ.

²⁴ Cott. nan.

²⁵ Cott. forþæm he næfpe nan.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding, which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forþgeat.¹ Ne secð he nanpuht, ne ne smeap, forþam² ðe he hit
 pat eall. Ne secþ he nan puht, forðæm³ he nan puht ne for-
 leaþ. Ne eht he nanne puhte, for þý hine nan puht ne mæg
 flion. Ne onþræst he nanpuht.⁴ forðæm he næfð nænne
 ricpan, ne forþum nænne gelican, Simle he biþ gýfenbe, 7 ne
 panap býr⁵ næfre nauht, Simle⁶ he bið ælmihtig, forþæm he
 rimle⁶ pile god⁷ and næfre nan yfel. Nýr him naner ðinger
 neþpeapf, Simle⁸ he bið locenbe, ne flæpp he næfre, Simle⁸
 he biþ gelice manþpæpe, Simle⁸ he biþ ece, forþam næfre ri-
 tis næf þ he næpe, ne næfre ne pýp, Simle⁸ he bið fpeoh, ne
 biþ he to nanum peopce genebeb, For þý godcunþlicum an-
 pealbe he iþ æghpæp andþeapb, Þý micelnefre ne mæg nan
 monn ametan, nýr þ ðeah no lichomlice⁹ to penanne, ac
 gartlice, fpa fpa nu riþom iþ 7 nihtpýner, forþæm he þ iþ
 relf, Ac hpæt ofermodige ge þonne oððe hpý ahebbe ge eop
 riþ fpa heane anpealb, forþamþe ge¹⁰ nauht riþ hine ðon ne
 mazon, forþæm ge eca 7 ge ælmihtiga rimle¹¹ riþ om þam¹²
 heah retle þý anpealþe, þonan he mæg eall gerion, and 7ilt
 ælcum be ðam rihte¹³ æfteþ þý gerpýhtum, forþam hit nýr¹⁴
 no unnýt¹⁵ ðæt ge hopien to Gode, forþæm he ne pent¹⁶ no
 fpa fpa ge ðop, Ac abibþap¹⁷ hine eadmoblice, forþæm he iþ
 riþe nummob and riþe milþheopit, Debbað eopeþ, Gode to him
 mid eorum honbum 7 bibþap ðæg ðe niht ge and eopeþ þeapf
 ge, forþam¹⁸ he eop nýle¹⁰ pýman, hatiaþ fýel 7 flioþ²⁰ fpa ge
 riþort mazon, lufiaþ cþærtur 7 folgiaþ ðæm, Ge habbaþ micle
 þeapre²¹ þæt ge rimle²² pel ðon, forþæm ge rimle²² beforan
 þam ecan 7 þam ælmehtigan Gode ðop eall þ þ ge ðop, eall he
 hit gerþþ 7 eall he hit forþilt, **ÆDEN** :

¹ Cott. neforþ geat.² Cott. forþæm.³ Cott. forþý.⁴ Cott.

he hun nane puht.

⁵ Cott. býr.⁶ Cott. Symle.⁷ Cott. god.⁸ Cott. Symle.⁹ Cott. lichomlice.¹⁰ Bod. lu.¹¹ Cott. ælmehtiga fýnde.¹² Cott. þæm.¹³ Cott. riþe rihte.¹⁴ Cott. nýr.¹⁵ Cott. unnýt.¹⁶ Bod. pelt.¹⁷ Cott. habbaþ.¹⁸ Cott. forþæm.¹⁹ Cott. neþe.²⁰ Cott. fleoð.²¹ Cott. neþpeapre.²² Cott. fýnde.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. *Answer*

DRIFTEN ælmihtiga Godes. wýrhta 7 wealdenð ealra ge-
 wearda. ic biððe ðe for þinne micelan milðheortneýran. 7 for
 þære halegan rode tacne. 7 for ðeam Marian mægð habe. and
 for ðeam Michaeler gehýrnumneýre. 7 for ealra þinna halgena
 lufan 7 heora earnumum. 7 þu me gewýrte bet þonne ic
 awýrhte to þe. 7 gewýrta me to ðinum willan and to minne sawle
 weare bet ðonne ic sylf cunne. 7 gewerðela min Godes to ðinum
 willan 7 to minne sawle weare. 7 gewerðan me wið þær beofles
 corgnumum. and awýrta fram me ða fulan galdýre 7 ælc un-
 rihtwýrte. 7 gewerðe me wið minum wíðerwýrtum ge-
 wealdum 7 ungewerdum. 7 tæc me ðinne willan to wýrcenne.
 7 ic mæge ðe inweardlice lufian to forðon eallum þingum mid
 clænum gewance 7 mid clænum lichaman. forðon þe ðu sawt
 min georpenð. 7 min alyfenð. min fultum. min frower. min
 trefner. 7 min to hope. si þe lof 7 wulfer nu 7 á á á to
 worulde buton æghwílcum enbe. **ANDEN** :

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,

WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROÆMIUM.

ÐUS Aelfreb ur.
ealb-spell þeahte.
Gýnnig ƿest-ſexna.
cƿæpt meþhohe.
leoð-þýrhta lyt.
Ðun ƿær lyt micel.
þæt he ƿrofrum leobum.
leoð ſpellode.
monnum myrgen.
myrþoce cƿiðar.
þý læs ælnege.
utubryce.
ſelþene ſecg.
þonne he ſpeleſ lyt.
gýmð ƿon hyr zilpe.
le ſceal giet ſƿiecan.
ƿon on fitte.
ſole-cudne þreð.
haþeþum ſecgean.
hlirte ſe þe pille.

INTRODUCTION.

THUS to us did Alfred ſing
A ſpell of old;
Song-craft the Weſt-Saxon king
Did thus unfold:
Long and much he long'd to
His people then [teach
Theſe mixt-ſayings of ſweet
The joys of men; [ſpeech,
That no wearineſs forſooth,
As well it may,—
Drive away delight from truth,
But make it ſtay.
So he can but little ſeek
For his own pride:
A fyte of ſong I fitly ſpeak,
And nought beſide:
A *folk-beknown and world-
I have to ſay; [read thing
To all the beſt of men I ſing,—
Liſt, ye that may.

METRUM I.

Ðit pær Ʒeapa nu.
 pætte Lotan eartan.
 of Scidþia.
 Ʒealbær læbbon.
 þneate Ʒeppnungon.
 þeob-lonb monig.
 Ʒetton Ʒuðþearþer.
 ƷiƷe-þeoba tpa.
 Lotene Ʒice.
 Ʒeap-mælum peox.
 hæfþan him Ʒecýnbe.
 cýningas tpeƷen.
 RæþƷot anb Alepic.
 Ʒice Ʒepnungon.
 Ða pær ofen muntƷiop.
 monig atýhteb.
 Lota Ʒylþer full.
 Ʒuðe Ʒelyrteb.
 folc-Ʒepinner.
 þana hƷeapþroþe.
 ƷcƷ on Ʒceapte.
 Ʒceotens þohton.
 Italia.
 ealle¹ Ʒegongon.
 línþ-ƷiƷenþe.
 hƷelærtan.
 ƷƷua efne ffrom muntƷiop.
 of þone mænan þeapnoð.
 þær Sicilia.
 Ʒæ-Ʒtpeamum in.
 eƷlonb micel.
 eþel mæþrað.
 Ða pær Romana.
 Ʒice Ʒepunnen.
 abnocen þurƷa cýrt.
 beabu-Ʒincum pær.
 Rom Ʒepýmeþ.
 RæþƷot anb Alepic.
 Ʒopon on þæt þærtæn.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her countineas despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

fleah Larene.
 mið þam æþelingum.
 ut on Enecear.
 Ne meahce þa feo þea lar.
 riȝe forstanban.
 Lotan mið guðe.
 ȝio monna ȝeſtmon.
 realbon unpillum.
 eþel þearþar.
 halige aþar.
 þær ȝehwæþereȝ paa.
 Deah þær maȝo-ſinca.
 moð mið Eneceum.
 ȝif hi leoð-ſuman.
 læſtan ðorſten.
 Stob þriȝe on þam.
 þeoð þær ȝeþunnen.
 pintpa mænig.
 oð þæt pýnð ȝeſcear.
 þæt þe þeubrice.
 þeȝnar and eoplar.
 hepan ſceolban.
 Ȝær ſe þeþetema.
 Eriſte ȝecnohen.
 cýnung ſelfa onfeng.
 fulluht þearum.
 Fæȝnobon ealle.
 Romþara beapn.
 and him þecene to.
 fpiþer pilnebon.
 De him fæſte ȝeher.
 þæt hy ealð-ſihta.
 ælceȝ moſten.
 pýpþe ȝeþunigen.
 on þære þeleȝan byriȝ.
 þenben Loð puolbe.
 þæt he Lobena ȝeþealb.
 aȝan moſte.
 De þæt eall aleȝ.
 þær þæm æþelinge.
 Appianer.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.
 Then could the wretched band,
 Left mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.
 Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.
 Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.
 The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whom thane and earl should
 hear.
 To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.
 To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

geþpola leornas.
 þonne'Drihtnes æ.
 Ðet Iohannes.
 gobne Papan.
 heafbe beheapon.
 næs þæt hæplic bæb.
 eac þam pæs unrim.
 oðnes manes.
 þæt se Gota fremebe.
 gobra gehwylcun.
 Ða pæs nīcra sum.
 on Rome býrig
 ahefen þenetoza.
 hlaforðe leof.
 þenben Lýnerstole.
 Leneacur woldon.
 Ðæt pæs rihtwīs nīc.
 pæs¹ nūb Romwīrum.
 nīc-geora wella.
 riðpan longe he.
 pæs for weorðe wīs.
 weorð-mīnra georn.
 beorn boca gleap.
 Bohtur.
 se hæle hatte.
 se þone hlīan gefah.
 Fær him on gemýnðe.
 mæla gehwylce.
 yfel and eþrit.
 þæt him elpeoðge.
 kýningas cýðdon.
 pæs on Leneacur hold.
 gemunbe þara ara.
 and ealð-wīlta.
 þe his elþpan.
 mib him alton longe.
 lufan and līfa.
 Anra þa līftum ymbe.
 þencean weaplice.
 hu he wile meahlite.

He did forswear all that:
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will. [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home:
 Dear also to the Greek,
 When he the town did save;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he light:
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said.
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. mss.

Enecaſ oncerpan.
 þæt ſe Cæſere.
 eft anpað ofeþ hi.
 ægan moſte.
 ſenbe æpenh-ſerpu.
 ealb-hlaforþum.
 beſelice.
 and hi for Ðrihtne bæð.
 ealþum tjeopum.
 þæt hi æft to him.
 comen on þa ceapne.
 lete Eneca pitan.
 mætan Romþarum.
 miltreſ pýrðe.
 lete þone leobſcipe
 Ða þa laſe ougeat.
 Deoþric Amuling.
 and þone þexn ofepfenz
 heht fæſtlice.
 folc-ſerþar.
 heaþon þone hepe-mne.
 pær him hƿeoh ſeƿa.
 ege ſƿom þan eoþle.
 he hne nne.
 heht on eapcepe.
 cluſteþ helcan.
 Ða pær moð-ſeƿa.
 miclum gedſeþe.
 Boethiuf.
 bƿeac longe ær.
 þencea unþer polenum.
 he pý pýr meahte.
 poþan þa þaſe.
 þa hro ſƿa þeapþ becom.
 Fær þa opmoð eoþl.
 aƿe ne penðe.
 ne on þam fæſtene.
 ſƿoppe gemunðe.
 ac he neopol arþpeaht.
 niþe of dune.
 feol on þa floþe.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæſar in his rightful land
 Again might reign at home.

In hidden haſte he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earneſt words.

Greece ſhould give laws to
 Rome,
 And Rome ſhould Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows ſeize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And ſtraightly bade them
 bind
 Boethius in the priſon cell,
 Soe troubled in his mind.

Ah! he had baſked ſo long
 Beneath a ſummer ſky,
 Ill could he bear ſuch load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nðr heeded honour more;
 Reckleſ he flung himſelf
 below
 Upon the dungeon floor;

fela poþa gppæc.
 forþoht þearle.
 ne penðe þonan æfre.
 cuman of þæm clammum.
 cleopode to Drihtne.
 geompan ſtemne.
 gýbbode þur:.

METRUM II.^a

Ðwæt ic hoða fela.
 luflice geo.
 ranc on rælum.
 nu ſceal riorgende.
 poþe gepægeb.
 pſeccea gromor.
 riſgan rap-cpiþar.
 Me þioſ ſiccetunz harað.
 aſæleb þer geocra.
 ꝥ ic þa geb ne mæg.
 gefegean ppa fægne.
 þeah ic fela gto þa.
 ſette roð-cpiþa.
 þonne ic on rælum pæg.
 Opt ic nu miſcýrpe.
 cuðe gppæce.
 anb þeah uncuðre.
 æp hpiulum fonð.
 me þar poþulb ſælða.
 pel hpær¹ blimbne.
 on þiſ bimme hol.
 býrme ſoplaþþon.
 anb me þa beſýpton.
 pæþer anb pſoſpe.
 for heoia untieopum.
 þe ic him æfre betſc.
 tſupian ſceolbe.
 hi me toþenðon.
 heopa bacu bitepe.

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here—
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind;
 When I rely on them,
 Lo! they depart,—
 Bitterly, fie on them!
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hpær.

and heopa blisse from.
 Forþam wolbe ge.
 peowulb frýnð mine.
 recgan oðþe ringan.
 þæt ic gefælic mon.
 wære on peowulbe.
 ne gýnt þa worð god.
 nu þa gefæla ne magon.
 sumle gefunigan.

METRUM III.^b

Æala on hu grimnum.
 and hu grunblearum.
 reaðe rincwe.
 þæt weorcenbe mōð.
 þonne hit þa stonigan.
 stonmar beatað.
 peowulb-birgunga.
 þonne hit winnebe.
 his ægen leoht.
 an folcwe.
 and mid una forgit.
 þone ecan gefean.
 þinnigð on þa rihtro.
 þisse weowulbe.
 forþum gefrenceð.
 swa is þissum nu.
 mōðe gelumpen.
 nu hit mære ne wær.
 for Lode guber.
 buton gnornunge.
 frembe weowulbe.
 him is frowe wear.

Why did your songs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then?
 Why did ye lyingly
 Think such a thing,
 Seeing how flyingly
 Wealth may take wing?

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
 A gulf of despair,
 Dreary and dim
 For sorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and strong
 Against it are hurl'd.
 When in such strife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Lost to the light
 Of heavenly hope.
 Thus it hath now
 Befallen my mind,
 I know no more how
 God's goodness to find,
 But groan in my grief
 Troubled and tost,
 Needing relief
 For the world I have lost.

^b Duet. lib. i. metrum 2.—Hæu, quam præcipiti mersa profundo, &c.

METRUM IV.*

Æala þu rippenn.
 rippa tunȝla.
 hefoner anb eorpan.
 þu on heah-jetle.
 ecum iucfart.
 anb þu ealne hpæðe.
 hefon ymbhpearfert.
 anb þurh þine halize miht.
 tunȝlu geneberf.
 þæt hi þe to hepað.
 rpylce reo runne.
 rpeaptra nihta.
 þioftra abpærceð.
 þurh þine meht.
 blacum leohte.
 beophte rfeorpan.
 mona gemetgað.
 þurh þinra meahta rpeb.
 hpilum eac þa runnan.
 riner bepeapað.
 beophtan leohter.
 þonne hit gebýrgan mæg.
 þæt rpa geneahyrne.
 nebe peorpað.
 rpalce þone mæran.
 monȝenfeorpan.
 þe þe oðre naman.
 æfenfeorpa.
 nemnan hepað.
 þu geneberf pone.
 þæt he þære runnan.
 rið bepitȝe.
 geapa gehpelce.
 he gonȝan rceul.
 beforpan repan.
 Dræt þu fæber penceft.
 rumur-lange ðaȝar.
 rpiðe hare.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who steereſt the ſtars, and
 haſt given them birth;
 For ever Thou reigneſt upon
 Thy high throne,
 And turneſt all ſwiftly the
 heavenly zone.

Thou, by Thy ſtrong holineſſ^c
 driveſt from far
 In the way that Thou wilt
 each worſhipping ſtar;
 And, through Thy great power,
 the ſun from the night
 Drags darkneſſ away by the
 might of her light.

The moon, at Thy word, with
 his pale ſhining rays
 Softens and ſhadows the ſtars
 as they blaze,
 And even the Sun of her
 brightneſſ bereaves,
 Whenever upon her too cloſely
 he cleaves.

So alſo the Morning and Even-
 ing Star
 Thou makeſt to follow the Sun
 from afar,
 To keep in her pathway each
 year evermore,
 And go as ſhe goeth in
 guidance before.

* Boet. lib. I. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pinteji-bagum.
 pundnum rceopta.
 tida getiohhæft.
 Ðu þæm tpeorpm seleft.
 ruþan anb peftan.
 þa ær je fpeapta ftoym.
 norþan anb eaftan.
 benumen hæfþe.
 leaþa zelpefcey.
 þuþh þone luþian rimb.
 Eala hæt on eorþan.
 ealla zerceafta.
 hýpað þinpe hæge.
 ðoð on heofofum fpa fome.
 mote anb mæxne.
 butan men anum.
 je rið þinum pillan.
 pýpceð optoft.
 Fealla þu eca.
 and þu ulnilitiða.
 ealra zerceafta.
 fceppenð anb peccenð.
 aþa þinum eumum.
 eorþan tuþpe.
 monna eýne.
 þuþh þinra mehta fpeb.
 Ðri þu ece Eob.
 æfre polþe.
 hæc fio pýnb on gepill.
 penban rceolþe.
 yþum monnum.
 ealles fpa fpiðe.
 hio ful opt ðepeð.
 unreflybegum.
 bittað ýfele men.
 xionb eoþð-picu.
 on heah-fetlum.
 halige þuccað.
 unbep heopa fotum.
 fparum uncuð.
 bpi fio pýnb fpa po.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest wise
 Short seasons of sunshine with
 frost on the skies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with might
 and with mind;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wise will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured;
 Why wilt Thou that welfare to
 sinners should wend,
 But lettest weird ill the un-
 guilty ones rend?

Evil men sit, each on earth's
 highest scat,
 Trampling the holy ones under
 their feet;

penban ſceolbe.
 Ðra ſint gehýbbe.
 heƿ on ƿopulbe.
 geonð bunƿa ſela.
 beophte cƿæſtaſ.
 Unrihtƿiſe.
 eallum tiðum.
 habbað on hoſpe.
 þa þe him ſinðon.
 rihter ƿiſſan.
 riçer ƿýrðſan.
 Bið þ̅ leaſe loſ.
 lange hƿile.
 beƿriƿen mið ƿƿencum.
 Nu on ƿopulbe heƿ.
 monnum ne beƿuað.
 mane aþaſ.
 Liſ þu nu ƿalbenð ne ƿlit.
 ƿiðbe ſceopan.
 ac on ſelf-ƿille.
 riƿan læteſt.
 þonne ic ƿat þæt te ƿile.
 ƿopulð-men tƿeoƿan.
 geonð ſolban-ſceat.
 buton ſea ane.
 Gala min Dƿýhten.
 þu þe ealle ofeƿriht.
 ƿopulbe geſceafsta.
 ƿlit nu on moncýn.
 miðsum eaƿum.
 nu hi on monexum heƿ.
 ƿopulbe ýpum.
 ƿýnuað auð ƿƿincað.
 eaſiune eoƿð-ƿapan.
 aƿia him nu þa.

Why good ſhould go crookedly
 no man can ſay,
 And bright deeds in crowds
 ſhould lie hidden away.

The ſinner at all times is
 ſcorniſg the juſt,
 The wiſer in right, and the
 worthier of truſt;
 Their leaſiſg for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not ſteer
 fortune amain,
 But letteſt her ruſh ſo ſelf-
 willed and ſo vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overſeeiſg all things-
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 ſtruggle and ſtrive,
 Then ſpare the poor earth-
 worms, and ſave them
 alive!

METRUM V.^d

Ðu meahc be þære runnan.
 ƿeotole ƿeƿencean.
 and be æghƿelcum.
 oðrum ƿeoƿran.
 ƿara þe æfteƿ bunzum.
 beoƿihtort ƿeined.
 Eif him ƿa ƿope.
 ƿolcen hangað.
 ne mægen hi ƿa leohtne.
 leomaan anƿenban.
 ær ƿe ƿicca miƿt.
 ƿinra ƿeoƿðe.
 ðra oƿt ƿinylce ƿæ.
 ƿuƿerne ƿinð.
 ƿræge ƿlar-hluðne.
 ƿrumme ƿebreƿeð.
 ƿonne hie ƿemengað.
 micla ƿta.
 onhƿeƿað hƿon-meƿe.
 hƿoð bið ƿonne.
 ƿeo þe ær ƿlabu.
 on-ƿene ƿær.
 ðra oƿt ærƿunge.
 utapealleð.
 of clife hapum.
 col and hluotƿ.
 and ƿeƿeclice.
 ƿulte floƿeð.
 ƿneð ƿið hƿ earþer.
 oð lum on innan ƿeð.
 munter mægen-ƿtan.
 and lum on miððan ƿelheð.
 ærƿenbloð of ƿæni toƿƿe.
 he on tu ƿiðƿan.
 toƿceaben ƿƿið.
 ƿcu bið ƿeƿreƿeb.
 hƿra ƿeblonben.
 hƿoð bið onpenheð.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwalleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou wilt my wisdom to
 spurn, .

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of his riht myne.
 pýpum toþlopen.
 swa nu þa þiostru.
 þinre heortan willað.
 minre leohtan.
 lape wiðtonðan.
 and þin mod-geþonc.
 miclum gebreþan.
 Ac gif þu nu wilnast.
 þæt þu wel mæge.
 þæt soðe leoht.
 sweotole oncnapan.
 leohte geleanan.
 þu soðlætan scealt.
 ible oþer-ðeþa.
 unnytne gefean.
 þu scealt eac yfelne ege.
 an-soðlætan.
 woruld-eaþroþa.
 ne moost þu þeran for þæm.
 ealles to oþmod.
 ne þu þe æfre ne læt.
 þenca gepæcan.
 þe læs þu weorðe for him.
 mid oþer-mettum.
 eft geþencðeð.
 and to upahæfen.
 for oþroþum.
 woruld geþealþum.
 Ne eft to wealde.
 georweode.
 æniger soðer.
 þonne þe þu woruldse.
 siþeþearfa mæst.¹
 þinga þreæge.
 and þu þe selfum.
 swiðost outte.
 soðþæm sunle bið.
 se mod-gefa.
 miclum gebunðen mid.

Withstanding, by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæst.

gebræfneffe.
 gif hinc ðiecccean mot.
 þiſſa ypla hƿæþer.
 innan ſƿencan.
 forþæin þa tƿegen tƿeƿan.
 teoð to ſomne.
 rið þæt moð foran.
 niſter ðolenian.
 þæt hit ſeo ere ne mot.
 hinnan ƿeont ſeinan. [niſtum.
 ſumne fori þæm ſƿeaptum
 ær þæm hi ƿerþiðiað ƿeoþen.

If riches or poverty can
 Engraft it with sin or with
 woe.

Because the twin evils make
 dun
 The mind in a misty swart
 shroud,
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRUM VI.^a

Ða ſe ƿiſdom eft.
 ƿoþ-hoþ ouleac.
 ſang ſoð-criþar.
 anð þuſ ſeþa cƿæð.
 Ðonne ſio ſumne.
 ſƿeotoloſt ſeineð.
 haþroſt of heþone.
 hƿæðe bioð aþiſtƿoð.
 ealle ofi ƿorþan.
 oðre ſceorþan.
 forþæin hioþa biþteu ne bið.
 aulit [biþtneſſe.]
 to ƿerettine.
 rið þæpe ſumman leolit.
 Ðonne ſmolte blæþð.
 ſuþan anð ƿerþan ƿið.
 unðer ſolenum.
 þonne ƿeaxeð hƿæðe.
 ſelber bloſtman.
 fægen þæt hi moton.
 Ac ſe ſteapen ſtoþn.
 þonne he ſƿonƿ ƿið.
 noþan anð eaſtan.
 he ƿemmed hƿæðe.
 þæpe foran þite.

METRE VI.

OF CHANGE.

Then did Wisdom again
 Unlock his word-board well,
 And sang in soothful strain
 The truths he had to tell.
 When with clearest blaze
 The sun shines in the sky,
 The stars must quench their
 rays
 Over the earth so high.
 For that, set in the light
 Of her that rules by day,
 Their brightness is not bright,
 But dimly dies away.
 When the wind South-west
 Under the cloud blows low,
 Field-flowers wax their best,
 Fain to be glad and grow.
 But when by East and North,
 The stark storm strongly
 blows,
 He speedily drives forth
 All beauty from the rose.

^a Boet. lib. ii. metrum 3. — Cum polo Phœbus rosas quadrigit, &c.

Anð eac þa puman ræ.
 norþerne ýr.
 nebe gebæbeb.
 þæt hio rþange geonð rþýræð.
 on rþapu beateð.
 Gala þ̅ on eorþan.
 auht færtliceꝝ.
 peoꝛceꝝ on populbe.
 ne punað æfne.

So, with a stern needs-be
 The northern blast doth
 dash
 And beat the wide waste sea
 That it the land may lash.
 Alas, that here on earth
 Nothing is fast and sure;
 No work is found so worth
 That it for ever endure.

METRUM VII.^f

Da onzon re Fyrbom.
 hýr gepunan fylþan.
 gho-ropðum gol.
 gýh æt¹ rþelle.
 ronz roð-erþa.
 rumne þa zeta.
 Epæð he ne heþe.
 þæt on heanne² munt.
 monna ænig.
 meahce aſettan.
 healle hþof-þærte.
 Ne þearf eac hæleþa nan.
 penan þær peoꝛceꝝ.
 þæt he rþbom mæge.
 rið ofepimetta.
 æfne gemenzan.
 Deþbeꝝ þu æfne.
 þæt te ænig mon.
 on ronh beoꝛgaꝝ.
 rettan meahce.
 færte healle.
 Ne mæz eac rþa nan.
 rþbom timbpan.
 þær þær populb-xtþung.
 beoꝛg ofepþræheð.
 þær ronh pillað.
 nen poꝛþpelzan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began
 Wisdom a song,
 And spoke out his spells as he
 wander'd along,
 He said: On a mountain no
 man can be skill'd
 With a roof weather-proof a
 high hall to up build.

Moreover, let no man think
 ever to win
 By mixing pure wisdom with
 over-proud sin.
 Heard ye that any built firmly
 on sand,
 Or caught hold of wisdom with
 gain-getting hand?

The light soil is greedy to
 swallow the rain;
 So now doth the rich, in his
 measureless gain

^f Boet. lib. ii. metrum 4.—*Quisquis vult perennem, &c.*¹ Cott. æt.² Cott. heane.

Sƿa beð ƿicra nu.
 Ʒrumbear ƷicrunƷ.
 Ʒilƿer anb æhta.
 Ʒebunceð to ðrýƷƷum.
 ðreoreuðne pelan.
 anb þeah þær þearfan ne bið.
 þurƷt aceleþ.
 Ne mæƷ hælepa Ʒehpæm.
 huƷ on munte.
 lanƷe ƷelæƷtan.
 foƷþæm him lunƷne on.
 ƷriƷt ƿinð ƷraƷeð.
 Ne bið Ʒonð þon ma.
 ƿið nuelne þen.
 manna ænƷum.
 huƷer huðe.
 ac hit hƷeoran ƿle.
 ƷiƷan Ʒonð æfter nene.
 Sƿa bioð anƷa Ʒehpær.
 monna moð-Ʒefan.
 miclum aƷeƷeþe.
 of hioƷa Ʒeþe ƷýƷeþe.
 þonne he ƷƷonƷ ðreceð.
 ƿuð unheƷ ƿolcnum.
 ƿoƿulb-ƷuƷfoƷa.
 oððe hi¹ eft Ʒe ƷeƷa.
 þen onhƷeƷeð.
 Ʒumer ƷinbhoƷan.
 uƷeinet Ʒemen.
 Ac Ʒe þe þa ecan.
 • aƷan ƿille.
 ƷoƷan Ʒeælpa.
 he Ʒeul Ʒiðe flon.
 þiƷe ƿoƿulþe ƿlce.
 ƿýƷce him Ʒiðþan.
 hiƷ moðer huƷ.
 þæƷi he mæƷe Ʒinþan.
 eaðmetta Ʒtan.
 uƷeinetƷæƷtne.²
 Ʒruub-Ʒeul Ʒeapone.

¹ Cott. lit.

Of honours and havings, drink
 deep of such weal,
 Yea, down to the dregs, and
 still thirsty will feel.

A house on a hill-top may
 never long stay,
 For quickly the swift wind
 shall sweep it away,
 And a house on the sand is no
 better at all;
 In spite of the house-herd, in
 rain it shall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And measureless cares, as a
 quick-dropping rain
 Unstopping, stir up the mind's
 welkin with pain.

But he who would have ever-
 lasting true bliss,
 Must fly from the glare of a
 world such as this:
 And then let him make a strong
 home for his mind,
 Wherever true Lowliness' rock
 he can find;

² Cott. unig metƷæƷtne.

je to-ghīan ne þearf.
 þeah hit ƿecge ƿinð.
 ƿoƿulb-eaƿfoþa.
 oððe ymbhogena.
 oƿmete men.
 ƿoƿþæm on ƿæne bene.
 Ðrihten ſelfa.
 þara eaðmetta.
 eaƿþært ƿuniȝað.
 þær ge ƿiððom á.
 ƿunað on ȝemýnðum.
 ƿoƿþon oƿroƿȝ liƿ.
 ealniȝ læhað
 ƿoƿulb-men ƿiſe.
 buton ƿeunȝe.
 þonne he eall ƿoƿriðð.
 eoƿðlicu ȝooð.
 and eac þara ȝfela.
 oƿroƿi þunað.
 hoƿað to þani ecum.
 þe þæri æfter cumað.
 Ðine þonne æȝþonan.
 ælmihtig ȝooð.
 ſiȝallice.
 ſimle ȝehealbeð.
 anƿunȝenðne.
 hiȝ ægenum.
 moþer ȝeſelþum.
 þurh metoþer ȝiſe.
 þeah hine ge ƿinð.
 ƿoƿulb-eaƿfoþa.
 ƿiððe ƿƿeince.
 and hine ſiȝale.
 ȝemen ȝæle.
 þonne himi ȝumme on.
 ƿoƿulb-ſælþa ƿinð.
 ƿnaððe blaƿeð.
 þeah þe hine ealneȝ.
 ge ymbhoȝa þȝȝa.
 ƿoƿulb-ſælþa.
 ƿnaððe hƿeccc.

A settled ground-anchor that
 never shall slide,
 Though trouble attack it by
 tempest and tide;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife,
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind;
 Though wild winds of sorrow
 against him are hurl'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII.^s .

Sona swa ge swiðom.
 þar soðis hæfde.
 swetole apleahte.
 he þa swiðan ongan.
 swigan soð-cwiðar.
 and þar selfa cwæð.
 Ðwæt swa soðne elð.
 soð-buendum.
 geonð eorðan-geat.
 æðlpan bohte.
 þa þa anra gelipæm.
 on eorð-pearctum.
 genoh þuhte.
 ur lit nu þa swelc.
 næron þa geonð peopulðe.
 pelge hanar.
 ne swiðce.
 mettar ne swuncar.
 ne hi þara hwaræla.
 hwar ne gembon.
 þe nu swiðt-ðunan.
 biðroft lætað.
 forðæm hwar næmð.
 næs þa sweta.
 ne hi ne swerpon.
 swið-buendæ.
 ne swiðtan hi.
 aperi ne swiðon.
 læt hi swiðlæta.
 swiðe pearon.
 buton swa hi meahdon.
 gemetlicost.
 þa swiðð began.
 þe him swiðt swerpon.
 and hi and on bæge.
 æton swiðe.
 on æfen-tið.
 eorðan pearctar.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men !
 When earth's fruitful plenty
 came,
 Not as now, to all the same ;
 When through all the world
 were there
 No great halls of costly care ;
 No rich feasts of meat or drink ;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own ;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More ; with frugal mind they
 fared ;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside ;
 No wine they drank, their
 stupor was clear ;
 No cunning slave was mingling
 near

futeþ and þýta.
 naller þin þrunc.
 fciþ of fceape.
 næf þa fcealca nan.
 þe mete oððe þrinc.
 mængan cuðe.
 fæteþ wið hunige.
 ne heopa pæba þon ma.
 frolce fropian.
 ne hi fapo-cfæftum.
 gobpeb gipehon.
 ne hi gimpceþ.
 fetton feapolice.
 ac hi fimle lum.
 eallum tibus.
 ute flepon.
 unþeþ beam-fceabe.
 þrunc bupnan fæteþ.
 calbe pellan.
 nænig cepa ne feah.
 ofeþ ear-geblonb.
 ellenone feapob.
 ne hupu ymbe fciþ-hefgar.
 fæ-tilcaþ ne heþon.
 ne fupþum fija nan.
 ýmb fepeolit fprecan.
 næf feor eorðe befmitten
 afeþ þa geta.
 heopneþ blobe.
 þe hi ne¹ bill-fube.
 ne fupþum fupne þeþ
 feopulb-bueneþ.
 gefapan unþeþ funnan.
 nænig fiðþan feþ.
 feorð on feopulbe.
 fíf mon hiþ fillan ongeat.
 fífelne mið elbum.
 he feþ æghfæm lað.
 Calu fæc² hit fupbe.
 oððe pulbe fob.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-séwn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hinc.² Cott. hæp.

þæt on eorþan nu.
 uſſa cīða.
 Ʒeonð þaſ ƿīðan ƿeoƿulð.
 ƿæſien æƷlſƿæſ¹ ſƿelce.
 unber ſunnun.
 Ac hit iſ ſænſiƿe nu.
 þæt þeoſ Ʒitſunc haſað.
 Ʒumena Ʒelſelceſ.
 moð ameiſiƿeð.
 þæt he niaſau ne ƿeod.
 ac hit on ƿitte.
 ƿeallenðe byrnð.
 eſne ſio Ʒitſung.
 þe nænne Ʒiunð haſað.
 ſƿeaſte ſƿæſeð.
 ſunier on lice.
 eſne þam munte.
 þe nu monna beapn.
 Etne larað.
 ſe on iſlanðe.
 Sicilia.
 ſƿeple býneð.
 þæt mon helle ƿýſi.
 larað ƿiðe
 ƿoſþæni hit ſimle bið.
 ſin-býmende.
 and ſinbutan hit.
 oðſu ſeoſa.
 blaſe ſoſhaſmð.
 biſepan leſe.
 *Gala hƿæt ſe ſoſma.
 ƿeol-Ʒitſene.
 ƿæſe on ƿoſulðe.
 ſe þaſ ƿouſ-ſtebaſ.
 Ʒioſ ſeſteſ Ʒolbe.
 and æſteſ Ʒim-cýnnum
 hƿæt he ſiſeana Ʒeſtneon.
 ſunðe mænexum.
 beſiſzen on ƿeoſulðe.
 ƿæteſe oððe eoſþan.

O that God would now on
 earth
 Make us all so purely worth!
 But, alas! men now are worse;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitler everywhere by turns.
 Woo! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Carcs for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the doops of sea and earth.

¹ Cott. æſlſƿæſ.

METRUM IX.⁴

Ðræt pe ealle witon.
 hwelce awlehte.
 ge neah ge feor.
 Neþon worhte.
 Romwara cýning.
 þa his rice wæs.
 heht unweþe heofonum.
 to hrýpe monegum.
 ƿælcweoper geƿeð.
 wæs ful ƿiðe cuð.
 unriht-hæmed.
 awlehta fela.
 man anð monƿop.
 nurbæða ƿopn.
 unrihtƿiƿes.
 nrið-ƿoneas.
 Ðe het him to gamene
 geara ƿorðearnan.
 Romanas buw.
 rið his rice wæs.
 ealles eƿel-rtol.
 Ðe ƿon unrihtƿum.
 ƿolde farnian.
 gif þ ƿýn meahhte.
 lixan ƿra leahhte.
 anð ƿra longe eac.
 weaðra fettan.
 ƿræ he Romane.
 fetcan geheƿe.
 ƿæt on rieme tibe.
 Triom buw.
 oferƿrozen hæfðe.
 leða leahƿort.
 lengeft hupne.
 hama unweþe heofonum.
 Næs ƿæt heƿlic bæð.
 ƿæt him ƿelces gamenes.
 gylpan lýfte.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's scout,
 to make him game;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power,

⁴ Boet. lib. ii. metrum 6.—*Novimus quantas desiderit ruinas, &c*

þa he ne eapnabe.
 elles puhte.
 buton þæt he wolde.
 ofer þeƿ-þrofe.
 hiƿ aneƿ hƿu.
 anƿalð cýþan.
 Eac hit gefælðe.
 æt ƿunum cƿeƿe
 þæt ƿe ilca heƿ.
 ealle acƿellan.
 þa ƿicorþan.
 Romana ƿitan.
 anð þa æþeleƿtan.
 eoƿl gebyrþum.
 þe he on þæni folce.
 gefuƿen hæfðe.
 anð on uppan.
 æƿene bƿoþor.
 anð hiƿ moþor mið.
 meca ecƿum.
 billum of-beatan.
 þe hiƿ bƿyðe ofƿloz.
 ſelf mið ƿƿeoƿde.
 anð he ƿýnle ƿæƿ.
 nacle þe bliðþa.
 on bƿeoƿt-coƿan.
 þonne he ƿƿýlceƿ moƿðƿeƿ.
 mæƿt gefƿemeðe.
 nalleƿ foƿroðe.
 hƿæþeƿ riðþan á.
 næhtiz Dƿihten.
 ametan wolde.
 ƿƿeace be gefƿýrhtum.
 poð-ƿƿenmenðum.
 ac he on ƿeððe ƿæƿ.
 ƿacneƿ anð ƿeapƿa.
 ƿælhrƿoƿ ƿunode.
 ƿioð emne ƿƿa ƿeah.
 ealleƿ þiƿteƿ næƿian.
 miððan-geapneƿ.
 ƿƿa ƿƿa lýƿt anð laƿu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane:
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northornest,

lanð ýmbclýppað.
 gar-gecg embe-gýrt.
 gumena rice.
 gecge ritlu.
 guð-eaft anb þeƿt.
 oð þa noſðmeſtan.
 næſſan on eorþan.
 eall þæt Neþone.
 nebe oððe lurtum.
 heaƿo-ƿınca gehƿilc
 hepan ſceolþe.
 Ðe hæfþe him to gamene
 þonne he on gýlþ aſtag.
 hu he eorð-cýningaſ.
 ýmbe anb cƿelme.
 ƿenſt þu ꝥ ſe anƿalþ.
 eaðe nð meahþe.
 Groþeſ ælmihtigeſ.
 þone gelp-ſcapan.
 rice beþeaban.
 anb beþeapan.
 hiſ anƿalþeſ.
 ƿurþ þa ecan meahþ.
 oððe him hiſ ýfeleſ.
 elleſ geſcƿonan.
 Eala gif he ƿolþe.
 þæt he ƿel meahþe.
 þæt unſiht him.
 eaðe ƿorþioþan.
 Eaþla ꝥ ſe hlafoſþ.
 heſig gƿoc flepte.
 ſƿape on þa ſƿýnan.
 ſinþa þeƿena.
 eaþla þapa hæleþa.
 þe on hiſ tidum.
 geonð þaſ lænan ƿoþolþ.
 liban ſceolþon.
 Ðe on unſcýlþgum.
 eorla bloþe.
 hiſ ſƿeoþþ reþeþe.
 ſƿiðe gelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with ease this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the realm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thanes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Dæp pær ƿriðe ƿeotol.
 þæt ƿe ƿæbon oft.
 þæt ƿe anƿalb ne ðeð.
 aƿiht ƿoðer.
 ƿiſ ƿe ƿel nele.
 þe hiſ ƿeƿealb hæfað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Lif nu hælepa hƿone.
 hliſan lýtte.
 unnýtne ƿelp.
 aƿan pille.
 þonne ic hine ƿolðe.
 ƿoſibum biðban.
 þæt he hine æghƿonon.
 utan ýmbe ƿohte.
 ƿeotole ýmb ƿape.
 ƿuð-eaſt and ƿeſt
 hu ƿiðgyl ƿint.
 ƿolcnum ýmbutan.
 heoƿoneſ hƿealfe.
 huge-ſnotnum.
 mæg eaðe ƿincan.
 þæt þeoſ eoſiðe ƿie.
 eall ƿoſi þæt oþeſ.
 unƿemet¹ lýtel.
 þeah hiu unƿurum.
 ƿiðgel ƿince.
 on ƿtebe ƿeponghic.
 ƿeoſpleaſum men.
 þeah mæg þone ƿiran.
 on ƿeſt-locan.
 þeape ƿiſtunge.
 ƿelpeſ ƿeumian.
 þonne hine ƿær hliſan.
 heaƿtoſt lýtceð.
 and he þeah ne mæg.
 þone toſneban.

METRE X. .

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 *spread
 Over this narrow earth,

¹ Boet. lib. ii. metrum 7.—*Quicumque solam mente præcipiti petit, &c.*

¹ Cott. unƿemet.

ofeþ þaſ neapopan.
 nænige þinga.
 eorþan-ſceatas.
 iſ þæt unnet gelp.
 Eala ofeþmohan.
 hþi eop alýſte
 mið eorþum ſprian.
 geþna willum.
 þæt ſpæpe gloc.
 gýmle unbeþlutan.
 Dpy ƒe ýmb þæt unnet.
 ealniƒ ſpincen.
 þæt ƒe þone hliƒan.
 habban tiliað.
 ofeþ þioða ma.
 þonne eop þearf ƒie.
 þeah eop nu ƒeƒe.
 þæt eop ƒuð oððe noƒið.
 þa ýtmeƒtan.
 eorð-buenþe.
 on moniƒ þioþƒe.
 miclum heþen.
 Deah hpa æþele ƒie.
 eopl ƒebýrðum.
 pelum ƒepeorþað.
 and on plencum þio.
 buƒurum hioþe.
 beað þæſ ne ƒeƒeþ.
 þonne him num foþlæt.
 noþora þalþenð.
 ac he þone pelegan.
 þæðlum ƒelice.
 eþi mæpe ƒeþeð.
 ælcƒ þuƒeƒ.
 Dþæþ ƒut nu þæſ þiƒan.
 þelunþeþ han.
 þæſ ƒolþ-ſuþeƒ.
 þe þæſ ƒeo mæpoƒt
 ƒoþþý ic eƒeð þæſ þiƒan.
 þelunþeþ han.
 ƒoþþý wuƒum ne mæƒ.

'Tis folly all, and of the dead,
 A glory nothing worth.

And you, O proud, why wiſh
 ye ſtill

And ſtrive with all your care
 The heavy yoke of your own
 will

Upon your necks to bear ?

Why will ye toil yet more and
 more

For glory's uſeleſſ prize,
 And reach your rule from ſhore
 to ſhore

Unneeded and unwiſe ?

Though now ye reign from
 South to North,

And, with an earneſt will,
 The furtheſt dwellers on the
 earth

Your dread becheſts fulfil ?

The greateſt earl of wealtheſt,
 praiſe

However rich or high,
 Death cares not for him, but
 obeys

The ruler of the ſky ;

With even hand right ſwiſt to
 ſtrike,

At His allowiƒg word,
 The rich man and the poor
 alike,

The low-born and his lord.

Where are the houſes of We-
 land now,

So ſhrewd to work in gold ?
 Weland, though wiſe, to death
 muſt bow,

That greateſt man of old :

eopð-buenþra.
 ge cƿært loƿian.
 þe him Crist onlænð.
 Ne mæx nion æƿre þý eð.
 ænne ƿræccan.
 hƿ cƿæfter beuƿman.
 þe mou oncepƿan mæx.
 runnan ouƿƿan.
 and þine ƿiſtan ƿobop.
 of hƿ ƿiſt-ƿýne.
 ƿinca æniȝ.
 Ðra ƿat nu ƿæƿ ƿiƿan.
 Felanber ban.
 on hƿelcum in hlæpa.
 hƿuƿan þeccen.
 Ðræƿ iȝ nu ge ƿinca.
 Romana ƿita.
 and ge arioba.
 þe ge ýmb ƿƿiecað.
 hioƿa heƿetoȝa.
 ge gehaten ƿæƿ.
 mið þœni buȝhƿaƿum.
 Ðrutuȝ nemneb.
 Ðræƿ iȝ eac ge ƿiƿa.
 and ge ƿeopð-geopra.
 and ge fæƿt-ƿiæbu.
 folceȝ hýȝbe.
 ge ƿæƿ uðƿita.
 ælceȝ þinȝeȝ.
 cene and cƿæƿtiȝ.
 þæm ƿæƿ Cæton nama.
 Ði ƿæƿon gefƿyn.
 ƿopð-geƿitene.
 nat næniȝ mon.
 hƿæƿ hi nu ƿinbon.
 Ðræc iȝ hioƿa heƿe.
 buton ge hliȝa an.
 ge iȝ eac to lýtel.
 ƿƿelcƿa lapiopa.
 ƿopþœni þa mago-ƿincaȝ.
 mapan ƿýȝðe ƿæȝmon.

Though wise, I say; for what
 Christ gives
 Of wisdom to a man,
 That craft with him for ever
 lives
 Which once on earth began :
 And sooner shall a man's hand
 fetch
 The sun from her due course,
 Than steal from any dying
 wretch
 His cunning skill by force.
 Who then can tell, wise We-
 land's bones
 Where now they rest so
 long ?
 Beneath what heap of earth
 and stones
 Their prison is made strong ?
 Rome's wisest son, be-knownn
 so well,
 Who strove her rights to
 save,
 That mighty master, who can
 tell
 Where Brutus has a grave ?
 So too, the man of sternest
 mould,
 Tho good, the brave, the
 wise,
 His people's shepherd, who
 hath told
 Of Cato, where he lies ?
 Long are they dead : and none
 can know
 More of them than their
 name : [now
 Such teachers have too little
 Of all their worthy fame.

on populbe.
 Ac hit is wýrre nu.
 þæt geonb þar eorþan.
 æghwær rýnbón.
 hwa gelican.
 hƿon ýmb rýræce.
 rýme openlice.
 ealle forgýtene.
 þæt hi se hlýra.
 hƿ-cuðe ne mæg.
 ƿone-mære ƿeƿar.
 forð gebrenzan.
 Deah ge nu penen
 and ƿlínzen.
 þæt ge lange túb.
 libban moten.
 hwæt is æfre þý bet.
 bio oððe ƿince.
 forþæm þe nane forlet.
 beah hit lang ƿince.
 beað æfter boðor-rýme.
 þonne he hæfð Drihtnes leafe.
 þæt þonne hæbbe.
 hælepa ænig.
 guma æt þæm gylpe.
 gif hine gegrupan mot.
 ge eca beað.
 æfter þýrum populbe.

METRUM XI.*

An sceppenb is.
 butan ælcum tƿeon.
 ge is eac ƿealbend.
 populb-gercearta.
 heofones and eorþan.
 and heah ræ.
 and ealra ƿara.
 þe þær in ƿunnað.
 ungerpenlice.

Now too, forgotten every-
 where,
 The like to them have found
 But little kindly speech or care
 From all the world around;

So that, however wise in worth,
 Such foremost men may
 stand,
 No home-felt praises bring
 them forth
 For fame throughout the
 land.

Though now ye wish long time
 to live,
 And pine to have it so,
 What better blessing can it
 give
 Than now ye find below?

As Death lets none go free at
 last
 When God allows him
 power,
 If Death for ever follows fast,
 How short is this world's
 hour!

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth;
 Doubtless, to Him all beings
 owe their birth;
 And guided by His care,
 Are all, who therein dwell un-
 seen of us,

* Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

anb eac ꝥpa ƿame.
 ƿapa þe þe eazum.
 on lociað.
 ealpa Ʒerceaƿta.
 Ʒe iſ ælmihtig.
 þæm oleccað
 ealle Ʒerceaƿte.
 þe þæſ ambehteſ.
 aƿuht cunnon.
 Ʒe eac Ʒpa ƿame.
 þa þæſ auht nýton.
 þæt hi þæſ þeoðneſ.
 þeopaſ Ʒinðon.
 Ʒe uſ Ʒeſette.
 Ʒiðo anb þeapaſ,
 eallum Ʒerceaƿtum.
 unapenbenbne.
 ƷinƷallice.
 Ʒibbe Ʒecýnðe.
 þa þa lie ƿolbe.
 þæt ꝥ he ƿolbe.
 Ʒpa lange Ʒpa he ƿolbe.
 þæt hit ƿeſan Ʒceolbe.
 Ʒpa hit eac to ƿoƿulbe Ʒceal.
 ƿunian¹ ƿoſð.
 ƿoſþæm æƿne ne maƷon.
 þa unſcillan.
 ƿoſulb-Ʒerceaƿta.
 ƿeoƿpan Ʒeſcilde.
 oſ þæm nýne onpenð.
 þe hum ƿoðena ƿeaƿð.
 enðebýnðeſ.
 eallum Ʒeſette.
 hæƿð Ʒe alpealða.
 ealle Ʒerceaƿta.
 Ʒebæt mið hiſ bſiðla.
 hæƿð butu Ʒebon.
 ealle Ʒemanobe.
 anb eac Ʒetogen.
 þæt hi ne moten.

And theſe whom we can look
 at, living thus
 In land, and ſea, and air.

He is Almighty: Him all
 things obey,
 That in ſuch bondage know
 how bleſt are they;
 Who have ſo good a king;
 Thoſe alſo ſerve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-ſlaves they muſt
 bring.

He hath ſet out in kindred
 kindneſs ſtill
 Duties and laws to work His
 changeleſs will,
 And, after His own mind,
 That which He will'd ſo long
 as will He would,
 He will'd that everything for
 ever ſhould
 Thenceforward keep its
 kind.

Never may reſtleſs things to
 reſt attain,
 And from that ſettled circle
 turn in vain
 Which order's God hath
 given,
 He hath ſet faſt, and check'd
 them each and all
 By the ſtrong meaſured bridle
 of his call
 To reſt, or to be driven,

¹ Cott. ƿuniað.

oþer metoðer eƿt.
 æƿpe Ʒeƿtillan.
 ne eƿt eallunga.
 ƿƿiþor ƿƿiuan.
 þonne hi ƿƿƿia-ƿearþ.
 hiƿ Ʒeƿealb-leþer.
 ƿille onlæten.
 he haƿað þam¹ bƿible.
 butu beƿanzen.
 heoƿon anþ eoƿþan.
 anþ eall holma-beƿonƷ
 Ʒƿa hæƿð Ʒeheaƿƿiob.
 heƿon-ƿiceƿ ƿearþ.
 miþ hiƿ anƿealbe.
 ealle Ʒeƿceafƿa
 þæt hiƿia æƷhƿilc.
 ƿið oþeƿi ƿiñð.
 anþ þeah ƿinnenbe.
 ƿƿeƿiað ƿæƿ te.
 æƷhƿilc oþeƿi
 utan ýmbclýƿpeð.
 þý læƿ hi toƿƿiƿen.
 ƿoþþæm hi ƿýmle ƿeulon.
 þone ilcan ƿýne.
 eƿt Ʒeƿýƿan.
 þe æt ƿƿýmðe.
 ƿæþeƿ Ʒeƿioþe.
 anþ ƿƿa ebnipe
 eƿt Ʒeƿioƿþan.
 ƿƿa hit nu ƿaƷað.
 ƿƿean ealb Ʒeƿeoƿc.
 þæt te ƿinnenbe.
 ƿiþeƿeƿiþ Ʒeƿceafƿ.
 ƿæƿte ƿibbe.
 ƿoƿð auhealbð.
 ƿƿa nu ƿýƿi anþ ƿæþeƿ.
 ƿolbe anþ laƷu-ƿƿeam.
 manýu oþƿu Ʒeƿceafƿ.
 eƿa ƿƿiðe him.
 Ʒionþ þaƿ ƿiþan² ƿoƿulbe.

¹ Cott. be.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.

For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.

Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.

Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,
² Cott. ƿbaƿ.

pinnað betweox him.
 and swa peah maƷon.
 huora þeƷnunƷa.
 and ƷeƷeƷƷe
 ƷæƷte Ʒeueuban.
 NiƷ hit no þ an
 þæt swa eade mæƷ.
 piƷeƷƷeƷuð ƷeƷceafƷ.
 þeƷan ætƷæbeƷe.
 Ʒymbel ƷeƷeƷan
 ac hit iƷ ƷellieƷe.
 þæt huora æniƷ ne mæƷ.
 butan oƷƷum lion.
 ac Ʒeal Ʒuhta ƷehƷile.
 piƷeƷƷeƷuðer hƷæt-hƷaƷu.
 halbban unheƷi heoƷonum.
 þæt hiƷ hiƷe.
 buƷƷe ƷemetƷian.
 æƷi hit to miƷel ƷeoƷiðe.
 þæƷð Ʒe ælmihtƷa.
 eallum ƷeƷceafƷum.
 þæt ƷeƷuƷle ƷeƷet.
 þe nu Ʒunian Ʒeal.
 ƷýƷta Ʒuoran.
 leaƷ ƷƷienian
 þæt on hæƷƷeƷt eƷt.
 hƷeƷt and Ʒealupað.
 piƷteƷ biƷuƷeð.
 þeƷer unƷemet calb.
 ƷƷiƷte Ʒuðar.
 ðumoƷi æƷteƷi oƷmeð.
 þeapm ƷeƷiƷeƷu.
 þæt þa Ʒounnan niht.
 mona onlihteð.
 oðþæt monnum hæƷ.
 Ʒunne biƷuƷeð.
 Ʒionð þaƷ ƷiƷan ƷeƷceafƷ.
 þæƷð Ʒe ilca Gob.
 eoƷƷan and þæteƷe.
 meapƷe ƷeƷette.
 meƷe-ƷƷiean ne heap.

But far more strange than
^{so,}
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.
 Wisely the mighty Frammer of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.
 Winter brings weather cold,
 swift winds and snow;
 Summer comes afterward with
 warming glow;
 By night outshines the
 moon;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.
 So also, God hath bounded sea
 and land:
 The fishy kind, except at His
 command,
 (On earth may never swim:
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, | rise.
 O'erstep the sea's wide

ofer eorþan ſceat.
 earþ gebræban.
 ſyca cýnne.
 butan ſnean leafe.
 ne hio æfre ne mot.
 eorþan þýrgc-polb.
 up ofer ſteppan.
 ne þa ebban þon ma.
 folber meapce ofer.
 fapan moton.
 þa gefetneſſa.
 riȝora pealbenb.
 liſer leoht fruma.
 læt penben he pile.
 geonb þar mæran geſceapt.
 meapce healben.
 Ac þonne ſe eca.
 anb ſe ælmihtiga.
 þa gepealb-leþeru.
 pile onlætan.
 efne þara brubla.
 þe he gebætte.
 miþ hiȝ ægen peopc.
 eall æt frýmbe.
 þæt iȝ riþenpearbner.
 puhte gehpelcne.
 þe þe miþ þæm hþible.
 becnan tilað.
 giȝ ſe þioþen læt.
 þa toſlupan.
 ſona hi folp lætað.
 luſan anb riþbe.
 þær geſerſciper.
 ſneonb-pæbbenne.
 tilað anpa gehþile.
 agner pillan.
 populb-geſceapta.
 pinnað betpeox him.
 oðþæt þioȝ eorþe.
 eall foſpeopþeð.
 anb eac ſpa ſame.

These things the Source and
 Spring of life and light
 The Lord of wielded might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burst
 The curbing bridle set on all
 at first,
 And so unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardness of all things,
 each on each;
 For, if the Ruler will'd
 The thongs to slacken, things
 would soon forsake
 All love and peace, and wilful
 evil make
 Instead of good fulfill'd.

Each after its own selfish will
 would strive,
 Till none of things on earth
 were left alive
 In such bewrestling stern;
 And in like manner other
 things unseen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the same God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In friendship true and
 fast:

oðra gefceapta.
 weorpað him selfe.
 riðpan to nauhte.
 Ac se ilca Lof.
 se þ̅ eall metgað.
 se gefehð fela.
 folca to romne.
 and mið fpeonðrice.
 fæste gefabpað.
 gefamnað riſcīpa.
 riðbe gemengeð.
 clænlice lufe.
 gpa se cnaetga eac.
 gefeſcīpa.
 fæste gefamnað.
 þæt hi hīora fpeonðrice.
 forð on gymbel.
 witweorpealbe.
 tneora gefealpað.
 riðbe famnaðe.
 Eala riðora Lof.
 pæri þiſ moncýn.
 miclum gefælig.
 xiſ hīora moð-gefa.
 meahste weorpan.
 fcapolfeſt gefeaht.
 þurh þa fctongan meahst.
 and ge enbebyrið.
 gpa gpa oðra riht.
 foruð gefceapta.
 þæſe hit la þonne.
 muſge mið monnum.
 gif hit meahste gpa.

METRUM XII.¹

Se þe wille pýncan.
 fæſtmbæne lonb.
 ario of þæm ſecepte.
 æpeſt fona.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

¹ Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet agrum, &c.

fearn and þorðar.
 and fýrjar þa same þroð.
 þa þe pillað.
 þel hþær þerian.
 clænum hþæte.
 þý lær he cþa-lear.
 licge on þæm lande.
 Iþ leoba gehþæm.
 þiof oðru byren.
 eþn beþeru.
 þæt iþ þæt te þýnceð.
 þegna gehþelcum.
 huniger bi-hþeað.
 healfe þý gþetþe.
 gif he lþene æþ.
 huniger teape.
 biþmeþ onbýrgeð.
 Bið eac þa same.
 monna æghwile.
 nicle þý fægeþna.
 lþer þeðmeþ.
 gif hinc lýtle æþ.
 geornar geþonbað.
 and fe geþuica þuð.
 norþan and earþan.
 Nænægum þulre.
 bæz on þonce.
 gif io ðumne mht.
 æþ ofer elþum.
 egeþan ne þrohte.
 þra þmeð anþa gehþæm.
 eoþð-hneuþra
 io geðe geþælð.
 gýnle þe beþeþe.
 and þý þýnþumþe.
 þe he pita ma.
 heuþþra henþa.
 heþ aþmeoþeð.
 Ðu meuht eac mýcle þý eð.
 on moð-geþan.
 geþa geþælþa.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, cast by
 north,
 Lately rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

rpeotolon gecnapan.
 and to heora cýððe.
 becumian riðpan.
 gif þu up acýhryð.
 æreft jona.
 and þu apyrtpalart.
 of gepit-locan.
 leara gerælpā.
 rpa rpa lonber-ceopl.
 of hir æcepe lýtð.
 ýfel peoð moniz.
 siðþau ic þe fecge.
 þæt þu rpeotole meahst.
 roþa gerælpā.
 jona oncnapan.
 and þu æppe ne mecrt.
 ænizef þunze.
 ofeþ þa ane.
 gif þu hi eallce onzæte.

METRUM XIII.^m

Ic pille mið gýbbum.
 zet gecýþan.
 hu je ælnuhtiga.
 ealra gerceapra.
 byþrið nuð hir byþblum.
 beẏð riðer he pile.
 mið hir anpealbe.
 ze enbeþyub.
 þunþolice.
 pel zetmetgað.
 hapuð rpa zelcaponab.
 heofona pealbenb.
 utan beþangen.
 ealla gerceapra.
 zetæpeb mið hir pacentan.
 þæt hi anebian ne mazon.
 þæt hi hi æppe him.
 of aylepen.

And shalt go where true joys
 grow,
 If all false joys thou forego;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well;
 Ay and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRE XIII.

OF INWARD LIKINGS.

I will with songs make known
 How the Almighty still
 Bridles all things from His
 throne
 And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,
 Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwylc.
 prizað to-healb.
 riþra gefceapta.
 riþe onhelþeþ.
 rið þær gecýnþe.
 þe hi cýning engla.
 fæber æt prýmðe.
 fæste getioþe.
 þra nu þinga gehwylc.
 riþer-pearþ funþað.
 riþra gefceapta.
 bugon furum englum.
 and moncýnne.
 þara midler to feola.
 popold-punienþra.
 pinð rið gecýnþe.
 Ðeah nu on lonþe.
 leon gemete.
 prýnme riht.
 pel utemeþe.
 hwe magiþer.
 midlum lufge.
 and eac onþræþe.
 bogora gehwelce.
 gif hit ærre geræld.
 þæt hio æniger.
 bloþer onbýrgeð.
 ne þearf beorpa nan.
 penan þære prýþe.
 þæt hio pel riðþan.
 hwe taman healþe.
 ac ic tiohhe.
 þæt hio þær nýpan taman.
 nauht ne gehicge.
 ac þone pilban gefunan.
 wille gefencan.¹
 hwe elþwena.
 ongmð eornerþe.
 macentan flitan.
 prýn gnymetigan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least;
 But if she taste of gore
 She will be tame no more:

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. gefencan.

and æreȝt abit.
 hipe æȝener.
 hureȝ hipe.
 and hpaðe ȝiðȝan.
 hæleȝa ȝehilcne.
 ȝe hio ȝehentan mæȝ.
 nele hio ȝopulætȝan.
 libbenȝer puht.
 neata ne monna.
 ninið eall ȝ hio ȝint.
 ȝpa ðoð pubu-ȝuȝlar.
 ȝeah hi ȝel ȝien.
 tela atemebe.
 ȝiȝ hi on ȝȝeopum ȝeopȝað.
 holte to miðȝer.
 hpaðe biðð ȝoȝȝeȝena.
 heopu laȝeopȝ.
 ȝe hi lanȝe æȝ.
 ȝýðon ȝ temehon.
 hi on ȝȝeopum ȝilbe.
 ealb-ȝeȝýnðe.
 á ȝoȝið ȝiðȝan.
 ȝillum ȝuniað.
 ȝeah him ȝolbe hiȝilc.
 heopa laȝeopa.
 liȝtum beoban.
 ȝone ilcan mete.
 ȝe he hi æȝop mib.
 tame ȝetebe.
 him ȝa ȝȝu ȝincað.
 emne ȝȝa meȝȝe.
 ȝæt hi ȝæȝ meter ne ȝeȝð.
 ȝincað him to ȝon ȝýȝum.
 ȝæt him ȝe ȝealb onȝȝýð.
 ȝoune hi ȝehenað.
 hleopȝum bȝæȝȝan.
 oðȝe ȝuȝelar.
 hi heopa æȝne.
 ȝeȝȝe ȝȝýȝiað.
 ȝeȝunað eal ȝeabop.
 ȝel-ȝinȝum ȝanc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

pubu eallum oncrýð.
 Spa bið eallum tneopum.
 þe him on æþele bið.
 þæt hit on holte.
 hýht geþeaxe.
 þeah þu hþilcne boh.
 býge wið eoþþan.
 he bið uppearþer.
 gpa þu an foþlæter.
 piþu on pillan.
 pent ou geocýnbe.
 Spa beð eac pio funne.
 þonne hio on riþe peopþeð.
 oþer miðne bæþ.
 mepe conbel.
 rcýrt on ofþæle.
 uncuðne peþ.
 nihter geneþeð.
 noþið eft 7 eart.
 elbum oteþeð.
 þnencð eoþið-þaþum.
 moþigen mepe toþhtne.
 hio oþer moncýn riðhð.
 á uppearþer.
 oð hio eft cýmeð.
 þær hipe yþemeþ bið.
 earþ-geocýnbe.
 Spa gpa ælc geþceapþ.
 ealle mæþene.
 geonb þar piþan populb.
 þriþað 7 hriþað.
 ealle mæþene.
 eft riþne on lýt.
 wið hif geocýnþer.
 cýmð to þonne hit mæþ.
 Niþ nu oþer eoþþan.
 æneþu geþceapþ.
 þe ne piþne þæt hio.
 polbe cuman.
 to þam earþe.
 þe hio of becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day down doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place :
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find rest
 In God Almighty blest.

There is not one thing found
 Over this wide world

þæt iſ opſopgner.
 and ecu þeſt.
 þæt iſ openlice.
 ælmihtig Fro
 Nis nu oþer eoþþan.
 ænege geſceaft.
 þe ne hƿearfge.
 ƿpa ƿpa hƿeol beð.
 on hipe ƿelſne.
 ƿoþon hio ƿpa hƿearfað.
 þæt hio eft cume.
 þær hio ænor þær.
 þonne hio æneſt ƿie.
 utan beþenfeð.
 þonne hio ealles ƿýrð.
 utan beceþneð.
 hio ƿceol eft ðon.
 þæt hio ær býðe.
 and eac ƿeƿan.
 þæt hio æmoƿi þær.

METRUM XIV.^a

Ðæt bið þæm pelegun.
 ƿopulh-ðitſene.
 on his mobe þe bet.
 þeah he muel aze.
 golþes 7 ƿimma.
 and ƿoðra ƿelƿær.
 æhta unƿun.
 and him mon eƿen ƿeyle.
 æghƿelea hæz
 æcepa ƿueneð.
 Ðeah þe ƿiubban geƿið.
 and þis manna eƿn.
 ƿý unþeƿi ƿunna.
 ƿuð þeſt 7 eart.
 his anƿalhe eall.
 unþeƿieheð.
 Æt mot he þisra hýrten.

But on itself with endless
 round
 It, like a wheel, is twirl'd,
 So turning to be seen
 As it before hath been:

For when at first it moves,
 Right round it turns amain;
 And, where it once has gone,
 behoves
 To go that way again;
 And as it was before,
 To be so evermore.

MÉTRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richest gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thousand fields a day?
 Though all this middle-earth
 be
 Beneath his wouldom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

^a Boet. lib. iii. metrum 3.—*Quamvis fluente dives; auri gurgite, &c.*

hiona ne læban.
 of þisse populbe.
 puhte þon mape.
 hoþb-geþreona.
 þonne he hiþer brohte.
 Ða ge ƿiþðom þa ƿiþ liof
 arungen hæfþe. þa ongan
 he eft ƿrellian and cƿæð.

METRUM XV.^o

Ðeah hine nu.
 ge ƿfela unrihtƿiḡa.
 Neƿon cýninçz.
 niƿan geƿceƿpte.
 ƿlitegum ƿæthum.
 ƿunþoƿlice.
 ƿolbe ƿeƿlençðe.
 and ƿun-cýnnum.
 ƿeah he ƿæḡ on populbe.
 ƿitena ƿehƿelcum.
 on hiḡ hi-ðaxum.
 læð and unƿeoḡð.
 ƿiepen-full.
 hƿæt ge ƿeoḡð ƿiḡa ƿeah.
 hiḡ ðioḡlingaz.
 ðuḡuḡum ƿtepte.
 ne mæḡ ic ƿeah ƿehýcçan.
 hiḡ him on hiḡe þoḡpte.
 aþý ſæl ƿeḡan.
 ƿeah hi ſume hiḡe.
 gecepe butan cƿæfctum.
 cýninçza ðyḡeçaiḡt.
 næƿon hý þý ƿeoḡðian.
 ƿitena æneçum.
 ƿeah hine ge ðýḡiḡa.
 ðo to cýninçe.
 hu mæḡ þ ƿeḡceahƿiḡ.
 ƿealc ƿeƿeçcan.
 ƿæt he him þý ſelma.
 ƿe oððe ƿince.

He cannot of such treasure,
 Away with him take aught,
 Nor gain a greater measure
 Than in his mind he brought.

Wisdom having sung this lay,
 Again began his spell to say.

METRE XV.

NERO'S BASENESS.

Though Nero now himself, that
 evil king

Unrighteous, in his new
 and glittering robe
 Deck'd wonderfully for ap-
 parolling

With gold and gems and many
 a brightsome thing,
 Seem'd to be greatest of
 this earthly globe,

Yet to the wise man was he
 full of crime,

Loathly and worthless in his
 life's daytime :

And though this fiend his
 darlings would reward

With gifts of rank, my
 mind I cannot bring
 To see why he to such should
 grace afford :

Yet if some whiles a foolish
 king or lord

Will choose the simple all
 the wise above,

A fool himself, to be by fools
 ador'd,

How should a wise man reckon
 on his love ?

^o Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus uetro, &c.

METRUM XVI.^p

Se þe wille anpals agon.
 þonne sceal he ænre tilan.
 þæt he his selfes.
 on gefan age.
 anpals innan.
 þy læs he æfne rie.
 his unþearum.
 eall unþeppýðeð.
 aþo of his mobe.
 myrcra fela.
 þara ýmbhogona.
 þe his unnet rie.
 læte fume hpile.
 fofunga.
 and eþmþa þinpa.
 Ðeah him eall rie.
 þes mibban gearð.
 fpa fpa mepe-rcneamar.
 utan belicgað.
 on æht gefen.
 efne fpa pibe.
 fpa fpa þermet nu.
 an igrond ligrð.
 ut on gefrecg.
 þær nængu bið.
 niht on fumeþa.
 ne þuhte þon ma.
 on pinþa bæð.
 toteleð tibun.
 þæt is Tile haren.
 þeah nu anpa hpa.
 ealles þealde.
 þær igrander.
 and eac þonan.
 oð Inbear.
 earþe-þearþe.
 þeah he nu þ eall.
 aþan mote.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
 First must toil to rule his
 mind,
 That himself the slave to sin
 Selfish lust may never bind :

Let him haste to put away
 All that fruitless heap of
 cure :
 Cease awhile thy sighs to-day,
 And thyself from sorrow
 spare.

Though to him this middle-
 earth
 For a garden all be given,
 With the sea-stream round its
 girth,
 East and west the width of
 heaven ;

From that isle which lies out-
 right
 Furthest in the Western
 spray,
 Where no summer sees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 isle,
 Even to the Indian East,
 One should rule the world
 awhile,
 With all power and might
 increas'd,

hƿý bið hƿ anƿald.
 auhte þý mǽra.
 ƿif he riðpan nah.
 hƿ ƿelfer ƿeƿeald.
 ingeƿancer.
 and hine eopnerce.
 ƿel ne beƿapenað.
 ƿorðum ƿ bæðum.
 rið þa unƿeapaf.
 þe ƿe ƿmb ƿƿeacað.

How shall he seem great or
 strong
 If himself he cannot save,
 Word and deed against all
 wrong;
 But to sin is still a slave ?

METRUM XVII.^a

Ðæt eopðƿarpan.
 ealle hæþen.
 folb-buende.
 ƿuman ƿelice
 hi of anum tƿæm.
 ealle comon.
 ƿeƿe ƿ ƿife.
 on ƿoruld manna.
 and hi eac nu ƿet.
 ealle ƿelice.
 on ƿoruld eumað.
 ƿlance ƿ heane.
 nu ƿi man ƿunðor.
 ƿorðan ƿitan ealle.
 þæt an God iſ.
 ealra ƿeƿeƿta.
 ƿen monyner.
 ƿæþen and ƿeƿeub.
 ƿe þæpe ƿuman leoht.
 ƿeled of heorðum.
 monum ƿ þýrum¹ mæpam
 ƿeopum.
 ƿe ƿeƿeop men on eoppan.
 and ƿeƿamude.
 ƿeƿe to hre.
 æt ƿuman æƿeƿt.

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had first their beginning
 the same,
 Into this world of their birth
 All of one couple they came :
 Alike are the great and the
 small ;
 No wonder that this should
 be thus ;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the sun,
 To the moon and the stars
 as they stand ;
 The soul and the flesh He
 made one,
 When first He made man
 in the land.
 Well-born alike are all folk
 Whom He hath made under
 the sky ;

^a Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

¹ Cott. þýr.

folc unþer polenum.
 eam ær ele geſceop.
 æghwile mon.
 Ðrý ge þonne æfre.
 ofer oðre men.
 ofermodizen.
 buton unþeoſce.
 nu ge unæþelne.
 ænig ne metað.
 Ðrý ge eop for æþelum.
 up ahebben nu.
 On þæm mote bið.
 monna æghwileum.
 þa riht æþelo.
 þe ic þe ſeoce ýmb.
 nuler on þæm flæſce.
 folh-brendſa.
 Ac nu æghwile mon
 þe mid ealle bið.
 hiſ unþeoſum.
 unþerſieðeð.
 he forlæc æþere.
 hſer fram-ſceaf.
 and hiſ ægene.
 æþelo ſpa ſelpe.
 and eac þone fæber.
 þe hine æt framman geſceop.
 forþæm hine unæþelað.
 ælmihtig God.
 þæt he unæþele.
 æ forð þanan.
 fýrð on eoſnulle.
 to fulþe ne cýnið.

METRUM XVIII.*

Cala þ̅ þe ýfla.
 unrihta æbeð.
 ppapa pilla.
 polh-hæmeter.

Why then on others a yoke
 Now will ye be lifting on
 high ?

And why be so causelessly
 proud,
 As thus ye find none are ill-
 born ?

Or why, for your rank, from
 the crowd
 Raise yourselves up in such
 scorn ?

In the mind of a man, not his
 make,
 In the earth-dweller's heart,
 not his rank,
 Is the nobleness whereof I
 spake,
 The true, and the free, and
 the frank.

But he that to sin is in thrall,
 Ill-doing wherever he can,
 Hath left the first life-spring
 of all,
 His God, and his rank as a
 man :

And so the Almighty down-
 hurl'd [sin,
 The noble disgraced by his
 Thenceforth to be mean in the
 world, [win.
 And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas ! that the evil unrighteous
 hot will

* Boet. lib. iii. metrum 7.—Habet omnis homo voluptas, &c.

þæt he mið ealle geþræfð.
 anpa gehpylcer.
 monna cynner.
 moð fulneah þon.
 hþæt rið pilbe beo.
 þeah þiſ rið.
 anunga ſceal.
 eall forþeopan.
 giſ hio yppinga.
 apuht ſtingeð.
 ſpa ſceal ſapla gehpirc.
 riðþan loſian.
 giſ ſe lichoma.
 forlegan peoppeð.
 unpuht-hæmebe.
 bute him ær cume.
 hþeop to heoptan.
 ær he hionan penbe.

METRUM XIX.*

Cala þiſ iſ hæfz býrig.
 hýgeð ýmbe ſe þe pule.
 and ſiecenlic.
 ſpa gehpircum.
 þæt þa earman men.
 mið ealle geþræfeð.
 of þæm puhtan pege.
 ſecene alæbeð.
 Dþæþer ge pillen.
 on puba ſecan.
 golb þæt ſeabe.
 on gnienum tþiopum.
 Ic þat ſpa þeah.
 þæt hit piteua nan.
 þibeſ ne ſeceð.
 forþæm hit þæp ne pexð.
 ne on pingearibum.
 plitige gimmar.
 Dþý ge nu ne ſettan.

Of lawlessly wanton desire
 should still
 Be a plague in the mind of
 each one!

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall?
 None, I wot, is wise that could,
 For it grows not there at all:
 Neither in wine-gardens
 green
 Seek they gems of glitter-
 ing sheen.

* Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume ðune.
 firc net eorpu.
 þonne eop fon lýrteð.
 leax oððe cýperan.
 Me gelicort þincð.
 þæt te ealle piten.
 eorð-buenbe.
 þoncol-mobe.
 þæt hi þær ne rint.
 Ðræpeþi ge nu pillen.
 þæþan mið hunbum.
 on realtne ræ.
 þonne eop recan lýrt.
 æorpotar 7 himba.
 þu gehýcþan meaht.
 þæt ge pillað þa.
 on fuba recan.
 oftop micle.
 þonne ut on ræ.
 Iſ þ þunðoplic.
 þæt ge pitan ealle.
 þæt mon jecan fceal.
 be jæ-papoðe.
 and be ea-ofpum.
 æpele zimmar.
 hwite and þeah.
 and hwa gehwær.
 Ðræt hi eac pton.
 hwær hi ea-fircar.
 recan þurpan.
 and fþileja fela.
 feoruld-pelena.
 1 þi pel boð.
 æomfulle men.
 deapra gehpile.
 ac þi is eamlicort.
 ealra þingra.
 þæt þa ðýreþan rint.
 on geþpolan popþene.
 efne fpa blinde.
 þæt hi on hþeortum ne naþon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

eallre gecnapan.
 hƿær þa ecan goob.
 soþa geƿælpa.
 rinbon gehýbba.
 forþæm hi æfre ne lýt.
 æfter gƿýuan.
 recan þa geƿælpa.
 ƿenað samre.
 þæt hi on þis lænan mægen.
 life rinban.
 soþa geƿælpa.
 þæt is ƿelra Gob.
 Ic nat hu ic mæge.
 nænre þinga.
 ealles is gƿiðe.
 on gefan minum.
 hiopa býrig tælan.
 is hit me bon lýrceð.
 ne ic þe is ƿreotole.
 gerecgan ne mæg.
 forþæm hig¹ rint earman.
 and eac býrgian.
 ungeƿælgian.
 þonne ic þe recgan mæge.
 Ði ƿilnað.
 pelan and æhta.
 and ƿeorðcƿep.
 to geƿinnanne.
 þonne hi habbað þæt.
 hiopa hige receð.
 penað þonne.
 is geƿitleare.
 þæt hi is soþan.
 geƿælpa hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;
 In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,
 Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 wealth;
 When they have their mind's
 desire
 Then such witless joy they
 feel,
 That in folly they believe
 Those true joys they then
 receive.

¹ Cott. lit.

METRUM XX.¹

Eala inn Drihten.
 þæt þu eart almihctig.
 rucel mobilic.
 niæþþum gefræge.
 and þuioþlic.
 pitea gehwylcum.
 Ðriet þu ece God.
 ealra gefreafra.
 þuioþlice.
 þel gefreowe.
 ungerewenlicra.¹
 and eac swa jamc.
 gefewenlicra.
 forste þeahher.
 ferpa gefceafra.
 nuþ gefceawþrum.
 mægne 7 cwearte.
 Ðu þýrne niððan gearþ.
 fram framum ærjer.
 forð oð enbe.
 tidum tohrielþer.
 swa hit getæroft þær.
 enbebyriþer.
 þæt hi æghwæþe.
 ge ærþumæð.
 ge eftcumað.
 Ðu þe unftilla.
 ægna gefceafra.
 to þinum willan.
 þiflice ærþmjer.
 and þe þelf þuioæft.
 þriðe ftille.
 unanpenbenlic.²
 i forð þumle.
 mif nan mihctigna.
 ne nan mæppa.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty.
 great and wise,
 Well seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And oft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none,

¹ Boet. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &c.² Coll. ungerewenlicra.² Coll. unanpenbenlicra
forð þumle.

ne geonb ealle þa gerceapt.
 efnica þin.
 ne þe ænig neþ-þearf næf.
 æfne giet eallra.
 þara peoþca.
 þe þu gepoht haſaſt.
 æc miþ þinum pillan.
 þu hit poþteſt eall.
 and miþ anpaþe.
 þinum agenum.
 peoþulþe gepohteaſt.
 and puhta gehpæt.
 þeah þe nænege.
 neþ-þearf þægie eallra.
 þara mæþra.
 Iſ þ̅ micel gecýnþ.
 þineſ goober.
 þencð ýmb þe þe pile.
 poþþon hit iſ eall an.
 ælceſ þincgeſ.
 þu 7 þ̅ þin goob.
 hit iſ þin agen.
 poþþæm hit niſ¹ utan.
 ne com auit to þe.
 Ac ic geopne paþ.
 þæt þin goobneſ iſ.
 ælmihtig goob.
 eall miþ þe þelfum.
 þit iſ ungelic.
 upum gecýnþe.
 uſ iſ utan cýmen.
 eall þa þe habbað.
 gooba on xþunþum.
 þrom Lioþe þelfum.
 Næft þu to æneþum.
 andan æenunienne.
 poþþam þe nan þing niſ.
 þin gelicu.
 ne huþu æniþ.
 ælcþæftiþe.

Of all theſe works which Thou
 haſt wrought, to Thee;
 But, at the willing of thy
 power, the world
 And everything within it didſt
 thou make,
 Without all need to Thee of
 ſuch great works.
 Great iſ Thy goodness,—think
 it out who will;
 For it iſ all of one, in every-
 thing,
 Thou and Thy good; Thine
 own; not from without;
 Neither did any goodness come
 to Thee: .
 But, well I know, Thy good-
 neſs iſ moſt good
 All with Thyſelf: unlike to us
 in kind;
 To us, from outwardly, from
 God Himſelf,
 Came all we have of good in
 this low earth.
 Thou canſt not envy any;
 ſince to Thee
 Nothing iſ like, nor any higher
 ſkilled;
 For Thou, All Good, of Thine
 own thought didſt think,
 And then that thought didſt
 work. Before Thee none
 Was born, to make or unmake
 anything,

¹ Codd. lup.

forþæm þu eal ȝoob.
 anef ȝeþeahhte.
 þineȝ ȝeþolhteȝ
 anb hi þa forihtete.
 næf ærȝu þe.¹
 æneȝu ȝeſceapt.
 þe anht oððe nauht.
 auþer forihtete
 Ac þu butan býne.
 bneȝo moncȝnneȝ.
 æl ælmuhterȝ Gob.
 eall ȝeþolhteȝ.
 þinȝ þeaple ȝoob.
 eapt þe ſelfa.
 þæt helhte ȝoob.
 þæt þu halȝ fæðer.
 æfter þinum willan.
 foruð ȝeſceope.
 þine midban ȝearð.
 meahtrum þinum.
 Feorhða Djuhten.
 ſpa þu foldeȝ ſelf.
 anð nuð þinum willan.
 fealhte ealler.
 forþæm þu forða Gob.
 ſelfa hælerte.
 ȝooba æghpile.
 forþæm þu ȝeara ær.
 ealle² ȝeſceapta.
 æreȝ ȝeſceope.
 ſpide ȝelice.
 ſumer lþæppe þeah.
 unȝelice.
 nemhte eall ſpa þeah.
 nuð ane noman.
 ealle toȝæþeȝ.
 Foruð unþer polcnum.
 þæt þu foldeȝ Gob.
 þone anne naman.
 eft toðældeȝ.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wieldest it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næf aporþe.² Cott. ealla.

fæber on feoƿer.
 ƿær ƿara folbe an.
 and ƿæter oƿer.
 ƿoruldæ fæler.
 and fȳr iſ ƿriðbe.
 and feoƿerðe lȳft.
 ƿæt iſ eall ƿeoruld.
 eft tozæbepe.
 ƿabbað ƿeah ƿa feoƿer.
 ƿrum-ſtol hroja.
 æghwile hroja.
 azenne ſtebe.
 ƿeah anja hwile.
 ƿið oƿer ſie.
 miclum gemengeð.
 and mið mægne eac.
 fæber ælmihtigeſ.
 fæſte gebunden.
 geſiblice.
 foſte tozæbepe.
 mið bebode þine.
 bileſt fæber.
 ƿæt to heora ænig.
 oþre ne hoſte.
 meawic oƿerſtanigan.
 for metodeſ ege.
 ac geðƿeorð ſint.
 þeſum tozæbepe.
 cunigeſ cernan.
 cele wið hæto.
 ƿæt wið hƿiðum.
 ƿinnað hwæþre.
 ƿæter 7 eorðe.
 ƿærtauſ biengað.
 ƿa ſint on geefne.
 cealdra ba tra.
 ƿæter ƿæt 7 ceald.
 ƿanſur ymbe-hegað.
 eorðe æl gſeno.
 eac hwæþre ceald lȳft.
 iſ gemengeð.

Yet have theſe four each one
 his ſtead and ſtool,
 Each hath its place; though
 much with other mixt;
 Eaſt by Thy might, Almighty
 Father, bound,
 Biding at peace, and ſoftly
 well together,
 By Thy becheſt, kind Father!
 ſo that none
 Durſt overſtep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howſoever
 ſtrive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermoſt
 of all

forþrem hio ou miððum punað	Over this earth, and ground is
nif þ̅ nan punþor.	uethermost.
þæt hio rie pearum 7 cealh.	Yet is this wonderful, O Lord
þæt polener tiep.	of Hosts,
þiude 7elþonden.	Which by thy thought thou
forþrem hio is ou nuble.	workest, that distinctly
nune 7efferæge.	Thou to Thy creatures settest
fýper 7 eorþan.	mark and bound
Fela monna þæt.	And dost not mingle them :
þæt te 7ferme7c is.	the wet cold water
ealþra 7ercepta.	Thou fixest it the fast earth for
fýr ofer eorþan.	a floor ;
folbe neþenierf.	For that itself, unstill, and
Is þæt punþorlic.	weak, and soft
7erþoda Ðnihten.	Alone would widely wander
þæt þu mið 7epeah7c.	everywhere,
þinum fýpe7c.	Nor, well I wot it sooth, could
þæt þu þæm 7erceptum.	ever stand.
þa 7erceptlice.	But the earth holds and swills
neupce 7erette7c.	it in some sort,
uath in ne meupþe7c eac.	That through such sipping it
Ðret þu þæm þætte7c.	may afterward
7etum 7 ealþum.	Moisten the aëry-lift : then
7elþan to flope.	leaves and grass
7e7te 7erette7c.	Yond o'er the breadth of Bri-
forþrem hit un7elle.	tain blow and grow,
æghwider folbe.	Its praise of old. The cold
7e7c eorþum.	earth bringeth fruits
þæt and lue7c.	More marvellously forth, when
ne meah7c hit on him 7elþum.	it is thawed
7oð ic 7eape þæt.	And wetted by the water :
æppe 7erþumþan.	if not so,
ac hit 7io eorþe.	Then were it dried to dust, and
lute 7 7pel7c eac.	driven away
be 7umum ðale.	
þæt hio 7oþan mæ7.	
for þæm fýpe 7eorþan.	
7eleht lýtum.	
forþrem lea7 7 7æp7.	
þiueþ 7eonth 7erene.	
blodeþ 7 7ropeþ.	

elbum to ape.
 Eorðe þu cealbe.
 þrengeð pærma fela.
 punþorlicra.
 forþæm hio mið þæm pætepe.
 peorþað geþapeneð.
 gif þ næpe.
 þonne hio pæpe.
 forþrugeð to surte.
 and tobrifen iðþan.
 riðe mið winde.
 swa nu peorþað ort.
 axe gionð eorþan.
 eall toblapen.
 Ne meahte on þæpe eorþan.
 apuht libban.
 ne puhte þon ma.
 pætepe brucan.
 oneapbian.
 ænige cræfte.
 for cele anum.
 gif þu cýning engla.
 wið fyre hwæt-hwugu.
 folban 7 lagu-fream.
 ne menigbert togeðepe.
 and gemetgebeft.
 cele 7 hæto.
 cræfte þine.
 þæt þ fyre ne mæg.
 folban 7 mepe-fream.
 blate forþþeþan.
 þeah hit wið ba tra fæ.
 fæfte gefegeþ.
 fæþer ealð geþeop.
 ne rincð me þ punþu.
 puhte þe læfte.
 þæt þiow eorðe mæg.
 and egor-fream.
 swa cealð gefceaft.
 cræftu nane.
 eallor abpærcan.

Wide by the winds; as often
 ashes now
 Over the earth are blown: nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin eke,
 And even of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þi him on innan rīcað.
 fýrjer ƷerƷeð.
 and fīean cīwæfte.
 þæt iƷ aƷen cīwæfte.
 eaƷoī-īƷneamer.
 ræƷrjer Ʒ eoƷpan.
 and on Ʒolcnum eac.
 and efne ƷƷa Ʒame.
 uppe ofeƷi ƷobeƷe.
 Ðonne iƷ þæƷ fýrjer.
 fīumī-ī Ʒol on Ʒilīc.
 eaƷi ofeƷi eallum.
 oðrūm ƷerƷeaƷtum.
 ƷerƷenīicūm.
 Ʒeonh þīƷne rīban ƷƷunb.
 þealī hīc Ʒið ealle¹ fīe.
 eft Ʒemenged.
 ƷeoƷulb-ƷerƷeaƷta.
 þealī Ʒulhām ne moƷ.
 þæt hīc ænīƷe.
 eallūnƷa Ʒoīðo.
 buton þæƷ leaƷe.
 þe iƷ þīƷ hī Ʒiobe.
 þæt iƷ Ʒe eea.
 and Ʒe ælīuīlīcīƷa.
 Ʒoīðe iƷ hēƷīƷīe.
 oðrūm ƷerƷeaƷtum.
 þīeƷe ƷeƷīuen.
 ƷoīƷīeū hīo þīƷaƷe Ʒoð.
 ealīa ƷerƷeaƷta.
 ānðeƷi nīƷemæƷte.
 buton þām ƷobeƷīe.
 þe þiƷ Ʒumīan ƷerƷeaƷte.
 æƷhƷylce ðæƷe.
 utāū ŷūhƷŷŷīƷeð.
 and þealī þæƷīe eoƷpan.
 æƷƷe ne oðrūneð.
 ne hīƷe on nanīe ne moƷ.
 neaƷi þonne on oðƷe.
 ƷoƷe ƷerƷeaƷpan.

Its birthright over all things
else we see
Throughout the varied deep,
though mixt with all
Things of this world,
it cannot over one
Rise to such height as to de-
stroy it quite ;
But by His leave who shaped
out life to us
The Ever-living, and Almighty
One.
Earth is more heavy and more
thickly pack'd
Than other things ; for that it
long hath stood
Of all the nethermost : saving
the sky
Which daily wafteth round
this roomy world,
Yet never whirleth it away,
nor can
Get nearer anywhere than
everywhere,
Striking it round-about, above,
below,
With even nearness whereso-
e'er it be.
Each creature that we speak of
hath his place
Own and asunder, yet is mixt
with all.
No one of them may be with-
out the rest,

fepiceð ſnibutan.
 ufane 7 neopne.
 efen neah gehwæþeþ.
 æghwile gefceafte.
 þe þe ſnib fprecað.
 hæfð hiſ æzene.
 eapð ou fundran.
 bið þeah wið þæm oðrum
 eac zemenzed.
 Ne mæz hwa æniz.
 butan oðrum biu.
 þeah lu unſpeotole.
 ſomos eaprien.
 fpa nu eorðe 7 fæter.
 eapfod tæcne.
 unſpwa gehwæm.
 fumað on fþie.
 þeah lu fuit un.
 fpeotole þæm fþum.
 Iſ þi fþi fpa ſame.
 fæte on þæm fæte.
 and on fcanum eac.
 felle gehedeb.
 eapfod hape iſ.
 hwæþne þæp hapað.
 fædeþ enzla.
 fþi gebunden.
 efne to þon fæte.
 þæt hit folan ne mæz.
 eft æt hiſ eðle.
 þæp þi oþeþ fþi.
 up oþeþ eall þi.
 eapð fæte fumað.
 fona hit folæteð.
 þaſ lænan gefceafte.
 mid cele oþeþcumen.
 ge hit on cyððe gefte.
 and þeah fwa gehwile.
 fumað fudeþ-þeap.
 þæp hiſ mægðe bið.
 mæte ætgeweþe.

Though dwelling all together
 mixedly:
 As now the earth and water—
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in ſame ſort
 Fire is faſt fixt in water, and
 in ſtones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels bath
 So faſtly bound up fire, that it
 may
 Never agam get back to its
 own home
 Where over all this earth ſure
 dwells the fire.
 Soon would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred bide
 the moſt together.
 Thou haſt eſtabliſhed, through
 Thy ſtrong might,
 O glorious King of Hoſts,
 right wondrously
 The earth ſo faſt, that it on
 either half

Ðu ȝeſtapolabeſt.
 þuþ þa ȝtponȝan meahȝ.
 ȝeþoba pulþoþ cȝning.
 punþoþlice.
 eoþþan ȝpa ȝæſte.
 þæt hio on ænȝe.
 heaſe ne helþeð.
 ne mæȝ hio hiþeþ ne ȝiþeþ.
 ȝȝan þe ȝȝoþ.
 þe hio ȝȝmle bȝþe.
 Ðæt hi þeah eoþþliceȝ.
 auht ne halþeð.
 ȝ þeah eȝn eðe.
 up and of bune.
 to ȝeallanne.
 ȝolþan ȝiȝe.
 þæm anlicoȝt.
 þe on æȝe bið.
 ȝioleca on miðþan.
 ȝliþeð hþæþne.
 æȝ ȝmbutan.
 ȝpa ȝcent eall þeoȝiulþ.
 ȝtille cn tille.
 ȝtreamaȝ ȝmbutan.
 laȝu-ȝloþa ȝelac.
 lȝȝte ȝ tunȝla.
 and ȝio ȝcȝie ȝcell.
 ȝcȝuþeð ȝmbutan.
 þoȝoȝa ȝehþlice.
 bȝþe lange ȝpa.
 Ðæt þu þioþa Lob.
 þneþalþe on uȝ.
 ȝaple ȝeȝeȝteȝt.
 and hi ȝiðþan eac.
 ȝtȝȝeȝt and tihȝeȝt.
 þuþ þa ȝtponȝan meahȝ
 þæt hipe þȝ læȝȝe.
 on þæm lȝtlan ne bið.
 anum ȝunȝȝe.
 þe hipe on eallum bið.
 þæm lichoman.

Heeleth not over, nor can
 stronger lean
 Hither or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Likest to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead
 Among the streams, the meet-
 ing of the floods:
 The lift and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there bideth not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship

forþæm ic lýtcle ær.
 ƿeotole ƿæbe.
 þæt ƿio ƿapl ƿæpe.
 ƿƿieƿalb Ʒeƿceapƿ.
 þeƷna ƷehƿilceƷ.
 forþæm uðƿitan.
 ealle ƷeƷƿað.
 þæt te un Ʒecýnb.
 ælcƿe Ʒaule.
 Ʒƿrunga ƿæne.¹
 oƿer ƿilnung.
 iƷ ƿio þƿubbe Ʒecýnb.
 þæm cƿæm beteƷe.
 ƿio ƷeƷceabƿiƷneƷ.
 NƷ þ Ʒcanblic cƿæƷt.
 forþæm lƷt nænig haƷað.
 neat buton monnum.
 hæƷð þa oƿra cƿa.
 unƿum ƿuhta.
 hæƷð þa ƿilnunga.
 ƿel hƿilc neten.
 anb þa Ʒƿrunga.
 eac Ʒƿa Ʒelfe.
 forþý men habbæð.
 Ʒeont miðban Ʒeapð.
 eopð-ƷeƷceapƿa.
 ealle² oƷeƷƿungen.
 forþæm þe hi habbað.
 þeƷ þe hi nabbað.
 þone ænne cƿæƷt.
 þe þe æƷ nemðon.
 ðio ƷeƷceabƿiƷneƷ.
 Ʒceal on Ʒehƿelcum.
 þæne ƿilnunge.
 ƿalban Ʒemle.
 anb Ʒƿrunge.
 eac Ʒƿa Ʒelfe.
 hio Ʒceal mið ƷeƷeaphte.
 þeƷneƷ mobe.
 mið anbƷite.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise-mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King, of peoples,
 glorious Lord,

¹ Cott. Ʒƿrungeƿe.² Cott. ealla.

ealler palban.
 hio is þæt mæste mægen.
 monnes faule.
 and se selestæ.
 runþor cræfta.
 þæt þu þa faule.
 rixora palbenð.
 þeoba þrym-cýnung.
 þur geſceope.
 þæt hio hwearþobe.
 on hipe ſelfne.
 hipe utan ýmb.
 ſpa ſpa eal beð.
 þine ſpæte roþor.
 ſecene ymbſcýpeð.
 doþora gehwile.
 Drihtnes meahtrum.
 þine miþban gearð.
 ſpa beð monnes faul.
 hweole gelicort.
 hwearþe ýmbe hy ſelfe.
 ort ſmeagenbe.
 ýmb þar eorðlican.
 Drihtnes geſceapta.
 ðagum 7 nihtum.
 hwilum hi ſelfe.
 ſecene ſmeað.
 hwilum eft ſmeað.
 ýmb þone ecan Trob.
 ſceppenð hipe.
 ſcniþenbe ſærð.
 hweole gelicort.
 hwearþe ýmb hi ſelfe.
 þonne hi, ýmb hipe ſcýppenð.
 mið geſceap ſmeað.
 hio bið upahæfen.
 ofer hi ſelfe.
 ac hio bið eallunga.
 an hipe ſelfne.
 þonne hio ýmb hi ſelfe.
 ſecene ſmeað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might:
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord:
 Somewhile herself she probes
 with prying eye:
 Somewhile again she asks about
 her God,
 The Ever One, her Maker;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self:
 She altogether in herself abides
 When, seeking round, she pries
 about herself:
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿiðe ƿop.
 hipe ƿelfne beneoƿan.
 ƿonne hio ƿær lænan.
 lurað ⁊ ƿunburað.
 eoƿðlicu ƿing.
 oƿeƿ ece ƿæð.
 Ðæt ƿu ece Godes.
 eaƿð ƿorðearfe.
 ƿaulum on heofonum.
 feleſc ƿeoƿðlica.
 gincæſta gifa.
 Godes ælmihtig.
 be ge eapnunga.
 anſa gehƿelcne.
 ealle hi ſcinað.
 ƿuþ þa ſcƿan neaht.
 haþne on heofenum.
 na hƿæþne ƿeah.
 ealle efenbeoƿhte.
 Ðæt ƿe oft geſeoð.
 haþnum nihtum.
 þæt te heofon-ſceoppa.
 ealle efenbeoƿhte.
 ærre ne ſcinað.
 Ðæt ƿu ece Godes.
 eac gemeaſeſt.
 þa heofoncunþan.
 hiþen ƿið eoƿþan.
 ƿaula ƿið lice.
 riðþan ƿunað.
 þu eoƿðlice.
 and þ ece ſamod.
 ƿaul in ƿæſce.
 Ðæt hi ſimle to þe.
 hiona¹ ƿunbiað.
 ƿorþæm hi hiþen of þe.
 ærſop comon.
 ƿculon eft to þe.
 ƿceal ge lichama.
 laſt ƿeaþbigan.

With its lean luſts, above the
 loſe for ever!
 Yea, more; Thou, Ever Good,
 to ſouls in heaven
 Giueſt an heritage, Almighty
 God,
 And worthieſt laſting gifts, as
 each hath earned.
 They, through the moonlit
 night, ſhine calm in heaven,
 Yet are not all of even bright-
 neſs there,
 So oft we ſee the ſtars of
 heaven by night,
 They ſhine not ever all of even
 brightneſs
 Moreover, Ever Good, Thou
 mingleft here
 Heavenly things with earthly,
 ſoul with fleſh:
 Afterwards ſoul and fleſh both
 live together,
 Earthly with heavenly:
 ever hence they ſtrive
 Upward to Thee, becauſe they
 came from Thee,
 And yet again they all ſhall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for that it
 theretofore
 Wax'd in the world: they
 dwelt (this body and ſoul)

¹ Cott. hi on.

eft on eoþþan.
 ƿorþþæm he ær of hiƿe.
 ƿeox on ƿeoƿulðe.
 ƿunebon æt ƿomne.
 efen ƿpa lange.
 ƿpa him lŷfeb ƿær.
 ƿrom ƿæm ælmihtigan.
 þe hi æriop ƿio.
 ƿeromnade.
 þæt iſ ƿoð cýning.
 ƿe ƿar ƿolban ƿerceop.
 and hi ƿerfylbe þa.
 ƿriðc inſſlicum.
 mine ƿerƿæge.
 neata cýnnum.
 neſigenð uƿer.
 he hi ƿiðþan æriop.
 ƿæba monegum.
 ƿuða ƿ ƿŷta.
 ƿeoƿulðe ƿceatum.
 ƿorƿiſ nu ece ƿoð.
 uƿum monum.
 þæt hi moten to þe.
 metob alƿuhta.
 ƿuƿh¹ þar eapƿoþu.
 uƿ aſtigan
 and of þŷrum býregum.
 bileƿit ƿæbeſ.
 ƿeoba ƿalbenð.
 to þe cuman.
 and þonne mið openum.
 eazum moten.
 mober uƿer
 þuƿh þinſa mægna ƿreð.
 æpelm ƿerion.
 eallpa ƿooba.
 þæt þu eapit ƿelfa.
 ƿge Drihten ƿoð.
 ge þa eazan hal.
 uƿer mober.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þuƿg.

þæt þe hi on þe ſelfum.
 riðþan moten.
 aſærtnian.¹
 fæþen engla.
 tobrif þone piccan miſt.
 þe þpaze nu.
 wið þa eagan ſonan.
 uſſer moþer.
 hangobe hſyle.
 heſz 7 þyrtne.
 Onliht nu þa eagan.
 uſſer moþer.
 mið þinum leohte.
 liſer palbenð.
 ſonþæm þu eart rið bihtu.
 bilepið fæþen.
 roþer leohter.
 and þu ſelfa eart.
 rið fæſte pæſt.
 fæþen ælmihtiz.
 eallra roðfæſtſa.
 Ðpæt þu ſoſte gebeſt.
 þæt hi þe ſelfne.
 geſion moten.
 Ðu eart eallra þinga.
 peoða palbenð.
 fnuma 7 ende.
 Ðpæt þu fæþen engla.
 eall þing biſeſt.
 eþelice
 buton geſpince.
 Ðu eart ſelfa þez.
 and latteop eac.
 liſenþra gehpær.
 and rið plitize ſtop.
 þe þe þez to lixð.
 þe ealle to.
 á funðiað.²
 men of molban.
 on þa mæpan geſceapt.

¹ Cott. æſærtnian.

Father of angels, faſten them
on Thee!

Drive away this thick miſt,
which long while now
Hath hung before our mind's
eyes, heavy and dark.
Enlighten now theſe mind's
eyes with Thy light,
Maſter of life; for Thou, O
tender Father,
Art very brightness of true
light Thyſelf;
Thyſelf, Almighty Father, the
ſure reſt

Of all thy faſt and true ones;
winningly

Thou orderest it that they may
ſee Thyſelf!

Thou art of all things origin
and end,

O Lord of all men; Father of
angels, Thou

Eaſily beareſt all things with-
out toil,

Thou art Thyſelf the way, and
leader too,

Of every one that lives, and
the pure place

That the way leads to: all men
from this ſoil

Throughout the breadth of
being, yearn to Thee.

² Cott. aſunðiað.

METRUM XXI.^a

Ʒel la monna bearn.
 geonb miþban gearb.
 Ʒuora æghwile.
 funbie to þæm.
 ecum gobe.
 þe þe ýmb ƷƷnecað.
 anb to þæm Ʒerælþum.
 þe þe Ʒecgað ýmb.
 Se þe þonne nu Ʒe.
 neapþe Ʒeherþeb.
 miþ þiŷŷer mæþan.
 miþban Ʒearþer.
 unnyttne lufe.
 Ʒece him eft hƷæðe.
 fulne Ʒriobom.
 þæt he Ʒonð cume.
 to þæm Ʒerælþum.
 Ʒaula næþer.
 Ʒonþæm þ̅ Ʒ Ʒio ana¹ Ʒerþ.
 eallra Ʒerþinca.
 hýhtlicu hýð.
 heaum ceolum.
 moþer uŷŷer.
 meþe Ʒmýlta Ʒic.
 þæt Ʒ Ʒio ana¹ hýð.
 þe æþne bið.
 ærþer þam ýþum.
 upa Ʒerþinca.
 ýrta Ʒehpeleþe.
 ealniŷ Ʒmýlþe.
 þæt Ʒ Ʒio Ʒrið-ŷtop.
 anb Ʒio Ʒuorþon ana.¹
 eallra ýrminga.
 ærþer þiŷŷum.
 þeopulb-Ʒerþincum.
 þæt Ʒ Ʒýnŷum Ʒtop
 ærþer þiŷŷum ýrmiþum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
 in mid-earth !
 Every freeman should seek
 till he find
 That, which I spake of, good
 endless in worth ;
 These, which I sing of, the
 joys of the mind.

 Let him who is narrow'd and
 prison'd away
 By love of this mid-earth
 empty and vain,
 Seek out for himself full free-
 dom to-day,
 That soul-feeding joys he
 may quickly attain.

 For, such of all toil is the only
 one goal,
 For sea-weary keels hythe-
 haven from woes,
 The great quiet dwelling that
 harbours the soul,
 Still calm in the storm, and
 from strife a repose.

 That is the peace-place, and
 comfort alone
 Of all that are harmed by
 the troubles of life,
 A place very pleasant and win-
 some to own,
 After this turmoil of sorrow
 and strife.

^a Boet. hb. iiii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to aȝanne.
 Ac ic ȝeoƿne ƿat.
 ƿæt te ȝylben maðm.
 ȝylorpen ȝinc.
 ȝcan-ȝearo ȝumma nan.
 miðbenȝearber ȝela.
 moðer eȝan.
 æƿne ne onlȝhtað.
 auht ne ȝebetað.
 huora ȝearƿneȝe.
 to ȝæpe ȝearunga.
 ȝoðra ȝeƿælpa.
 ac hi ȝƿiðor ȝet.
 monna ȝehƿelcer.
 moðer eȝan.
 ablenðað on bƿeorcum.
 ƿonne hi hi beoƿhtƿan ȝebon.
 ƿorðæm æȝhƿilc ȝing.
 ȝe on ȝiſ anbƿearðan.
 liȝe licað.
 lænu ȝinðon.
 eoðlicu ȝing.
 á fleonbu.
 ac ȝiſ ȝiſ ȝunðorlic.
 ȝlite anb beoƿhtneȝ.
 ȝe ȝuhta ȝehƿæȝ.
 ȝlite ȝebephteð.
 anb æfter ȝæm.
 eallum ȝalbeð.
 Nele ȝe ȝalbenð.
 ȝæt ȝorpeorðan ȝcȝlen.
 ȝaula ȝȝe.
 ac he hi ȝelȝa ȝile.
 leoman onlihtan.
 liȝeȝ ȝalbenð.
 Liȝ ȝonne hælepa hƿilc.
 hlutrum eȝum.
 moðer ȝineȝ mæȝ.
 æƿne oȝƿon.
 huoroneȝ leohteȝ.
 hlutne beoƿhto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore:

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this flitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given!
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne þile he fecgan.
 þæt þæpe runnan þie.
 beorhtner þioſtro.
 beoþna gehwylcum.
 to metanne.
 wið þ̅ micle leoht.
 Grober ælmihtiger.
 þæt iſ garta gehwæm.
 ece butan enbe.
 eabegum ſaulum.

METRUM XXII.*

Se þe æfter rihte.
 mið geþece.
 wille inweaplice.
 æfter ſpýman.
 ſwa beoplice.
 þæt hit tobrýan ne mæg.
 monna ænig.
 ne amerran hupu.
 ænig eorðlic þincg.
 he æperſt ſceal.
 ſecan on him ſelfum.
 þæt he ſume hwile.
 ýmbutan hne.
 æþop ſohte.
 ſece þæt riðþan.
 on hiſ ſepan innan.
 and ſoplaete an.
 ſwa he oftoſt mæge.
 ælcne¹ ýmbhozan.
 þý him unnet þie.
 and geramnige.
 ſwa he ſp̅poſt mæge.
 ealle to þæm anum.
 hiſ ingeþonc.
 geſecge hiſ mob.
 þæt hit mæg ſinþan.
 eall on him innan.

Then will he ſay that the blaze
 of the ſun
 Is darkneſs itſelf to the glory
 ſo bright
 Which Great God Almighty
 ſhines out on each one
 Of ſouls of the happy for
 ever in light.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 ſcare,
 Nor him from ſuch good
 ſeeking drive,
 Firſt in himſelf he ſhall find
 out
 That which beyond he ſome-
 while ſought,
 Within his mind muſt ſearch
 about,
 And leave behind each trou-
 blous thought;
 This at the ſoonest, as he may,
 Such care were harm to him
 and ſin,
 Then let him haſte and hie
 away
 To this alone, his mind
 within.

* Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.

¹ Cott. ælcpe.

þæt hit oþtoft nu.
 ýmbutan hit.
 ealneƷ receð.
 gooda æghƷýlc.
 he onƷit riðþan.
 ýfel Ʒ unnet.
 eal þ̅ he hæfþe.
 on hiƷ incoƷan.
 ærop lange.
 efne ƷƷa ƷƷeotole.
 ƷƷa he on þa runnan mæg.
 eagum anbƷearðum.
 onlocian.
 anb̅ hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beƷihtƷe.
 þonne Ʒe leoma Ʒie.
 runnan on Ʒumepa.
 þonne ƷƷeƷler Ʒim.
 hæþop heoƷon-tungol.
 hlutƷoƷt Ʒeineð.
 þopþæm þ̅ Ʒ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 anb̅ þa unþeapƷaƷ.
 eallunga ne mazon.
 oƷ mobe ation.
 monna æneƷum.
 rihtƷiƷneƷƷe.
 Ðeah nu Ʒinca hƷæm.
 þ̅ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 anb̅ unþeapƷaƷ.
 oƷt bƷiƷzen.
 monna mob-Ʒepan.
 mæƷt anb̅ ƷƷiþoƷt.
 mið þ̅æne ýƷlan.
 oƷoƷƷiotołneƷƷe.¹
 mið ƷebƷol-miƷte.
 bƷeoƷƷne Ʒepan.
 ƷoƷt̅ið mob Ʒopan.

Say to his mind, that it may
 find
 What ofttest now it seeks
 around
 All in, and to itself assign'd
 Every good that can be
 found:

He then will see that all he had
 In his mind's chamber
 thought and done,
 Was evil long afore and bad,
 Clearly as he can see the
 sun:

But his own mind he shall see
 there
 Lighter and brighter than
 the rav
 Of heaven's star, the gem of
 air,
 The sun in clearest summer
 day.

For that the body's lusts and
 crimes,
 And all its heaviness in kind,
 Utterly may not any times
 Wipe out right wisdom from
 man's mind:

Though now in every man such
 wrong,
 Those lusts and crimes and
 fleshly weight,
 Worry the mind both loud and
 strong,
 • And make it half forget its
 state.

¹ Cott. oƷoƷƷiotołneƷƷe.

monna gehpelcer.
 þæt hit ƿa beophte ne mot.
 blican anb¹ ƿcman.
 ƿpa hit polbe ƿiƿ.
 hit ƿeƿealb ahte.
 þeah bið ƿum corn.
 ƿæber ƿeheaiben.
 ƿýmle on þæpe ƿaule.
 ƿoðƿærtneſſe.
 þenben ƿæbentanƿ ƿunað.
 ƿaſt on lice.
 þæſ ƿæber corn.
 bið ƿumle aƿeaht.
 mið aſcunƿa.
 eac ƿiðþan.
 mið ƿoobne lape.
 ƿiƿ hit ƿiƿopan ƿceal.
 Ðu mæƿ æniƿ man.
 anbƿƿape ƿinban.
 þinƿa æniƿer.
 þegen mið ƿerceabe.
 þeah hime ƿinca hƿile.
 ƿihtƿiſlice.
 æfteſ ƿriƿne.
 ƿiƿ he aƿuht naƿað.
 on hiſ mob-ſepan.
 mýcleſ ne lytleſ.
 ƿihtƿiſneſſeſ.
 ne ƿerabƿiƿeſ.
 niſ þeah æniƿ man.
 þæt te ealleſ ƿpa.
 þæſ ƿerabƿiƿeſ.
 ƿpa beƿeaƿob ƿie.
 þæt he anbƿƿape.
 æniƿe ne cunne.
 ƿinban on ƿeþhðe.
 ƿiƿ he ƿriƿnen bið.
 ƿoþþæm hit iſ ƿuht ƿpell.
 þæt uſ ƿeahte ƿio.
 ealb uðƿita.

And though the mist of lies
 may shade
 Man's dreary thought that
 it be dull,
 And be no more so bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is some seed-corn
 held
 Of sturdy truth within the
 soul,
 While flesh and ghost together
 weld,
 And make one fixt and ga-
 ther'd whole.
 This seed-corn waxes ever-
 more,
 By much asking quickened
 so,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything ask'd well and
 fit,
 Unless he keenly store his
 mind
 That it have much or little
 wit?
 Yet is there no man so be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be ask'd of anything.

¹ Cott. an.

upe Platon.
 he cwæð þi te æghwile.
 ungenynglic.
 rihtwigneſſe.
 hine hwæðe ſceolde.
 eft ſepenban.
 into ſinum.
 moðer genyngde.
 he mæg riðþan.
 on his ſun-cygan.
 rihtwigneſſe.
 ſintan on ſephre.
 fæſte gehyðe.
 mid ſebra fæſſe.
 ðæra genwile.
 moðer ſineſ.
 mæg 7 ſið 7 c.
 and mid heſigneſſe.
 his lichoman.
 and mid þæm biſgan.
 þe on byeoſum ſcýpeð.
 mon en moðe.
 mæla gehwile.

METRUM XXIII.*

Sie þi la on eoþpan.
 ælceſ þingeſ.
 geſælig mon.
 3if he ſepon mæge.
 þone hlutſeatan.
 heoſon-cuhtan 7 tream.
 æþelne æþelm.
 ælceſ 3nober.
 and of him ſelfum.
 þone 7ſeatan mæſt.
 moðer biotſeo.
 mæg aeoþpan.
 7e ſealon þeah 3ita.
 mid Godeſ fylete.
 ealþum 7 leaþum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told ;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men away.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man
 In everything is he,
 Who Heaven's shining river
 can
 Good's high-born well-
 spring see ;
 And of himself may scatter
 back
 His mind's own mist of swarthy
 black.
 By God's good help, we will as
 yet

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne ingeþonc.
 betan byrþellum.
 þæt þu þe bet mæge.
 ariebian to þoborum.
 rihte rihte.
 on þone ecan earþ.
 urra gaula.

METRUM XXIV.†

Ic hæbbe riþru.
 fugle riþþan.
 miþ þæm ic fleozan mæg.
 recp fram eorþan.
 ofer heane hrop.
 heoponer riþþe.
 ac þær ic nu moƿte
 mob gefeðþan.
 þinne feið-locan.
 feðþum minum.
 oðþæt þu meahƿe.
 þirne miþþan gearþ.
 ælc eorðlic þing.
 eallunga forþon.
 Meahƿe ofer þoborum.
 gefeclice.
 feðþum laca.¹
 feop up ofer.
 polcnu rinþan.
 plutan riðþan uran.
 gref ealle.
 Meahƿe eac faran.
 ofer þæm fýre.
 þe fea geara for.
 lange betƿeoƿ.
 lýfte 7 roþeþe.
 ƿa him æt frýmðe.
 fæþer getioþe
 Ðu meahƿe þe riðþan.
 miþ þæpe runnan.

With spells of olden leaven
 Inform thy mind that thou
 mayst get
 To read the way to heaven;
 The right way to that happy
 shore [more.
 Our soul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more swiftly can fly
 Far over this earth to the roof
 of the sky,
 And now must I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayst with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the sky, as the
 Father hath mixt.

Thence with the sun to the
 stars thou shalt fly,
 Thereafter full quickly to float
 through the sky,

•

† Doct. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlaca.

fapan betpeox.
 oppum tunzlum.
 Deahter þe full recen.
 on þæm roðene ufan.
 riðþan feorþan.
 anb þonne ramtenger.
 æt þæm æl-cealban.
 anum fceorþan.
 ge ymæc 1f.
 eallpa tunzla.
 þone Saturnus.
 runb-buenbe hatað.
 unðer heoronum.
 he 1f ge cealba.
 eall 1fz tunzel.
 yremæc panðnað.
 ofen eallum ufan.
 oppum fceorþum.
 Siðþan þu þone.
 þone upahafæc.
 forð ofen-fænne.
 þu meahc feorþan.
 þonne biſc þu riðþan.
 fona ofen uppan.
 roðene fýne fpiſum.
 gif þu riht fæneſc.
 þu¹ þone hehtan heoron.
 behindan lætſc.
 Ðonne meahc þu riðþa.
 rofer leohter.
 habban þinne ðæl.
 þonan an cýning.
 nune fícræð.
 ofen roðerum up.
 anb unðer fpa fame.
 eallpa gefceafra
 feorþulbe falbeð.
 Ðæt 1f fý cýning.
 þæt 1f ge þe falbeð.
 fionb fep-fioða.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fliest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 rushing skies!

If thou goest rightly, e'en
 these shalt thou leave:
 And then of the true light thy
 share shalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being sustains.

This is the Wise King, this is
 He who is found
 To rule o'er the kings of all
 peoples around;
 With his bridle hath bitted
 the heaven and earth,
 And guides the swift wain by
 His might driven forth. *

He is the One Judge un-
 swervingly right, *
 Unchanging in power, and un-
 sullied in light;

¹ Cott. þe.

ealra oppa.
 eorþan cynunga
 ƿe miþ hiƿ hƿuble.
 ƿimbe bætes hæfð.
 ƿimbhƿýrft ealne.
 eorþan 7 heoroner.
 Ðe hiƿ ƿealþ-leþeƿ.
 ƿel ƿemetƿað
 ƿe ƿtopeð á
 ƿurh þa ƿtƿongan meahƿ.
 þæm hƿæþþæne.
 heoroner anþ eorþan.
 ƿe an beama iƿ.
 ƿeƿtæðþiƿ.
 unanþenbenlic.
 þliƿ 7 mæpe.
 Liƿ þu ƿýrft on.
 ƿeƿe ƿihtum.
 up to þæm earþe.
 þæt iƿ æþele ƿtoƿ.
 þeah þu hi nu ƿeta.
 ƿorƿten hæbbe.
 ƿiƿ þu æfne.
 eft þæp an cýmert.
 þonne ƿilt þu ƿecƿan.
 anþ ƿona cƿeþan.
 þiƿ iƿ eallunga.
 min agen cýð.
 earþ anþ eþel.
 ic ƿeƿ æp hionan.
 cumen 7 acenneþ.
 þurh þiƿre cƿæftƿan meahƿ.
 nýlle ic æfne hionan.
 ut ƿitan.
 ac ic ƿýmle heƿ.
 ƿorþe ƿille.
 miþ fæþeƿ ƿillan.
 fæfte ƿtonþan.
 Liƿ þe þonne æfne.
 eft ƿeƿeorþeð.
 þæt þu ƿilt oððe moƿt.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye :

"Hence was I born, and came
 forth in my time,
 Through the might of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

peopolbe þioſtro.
 eft ſanbian.
 þu meahſ eaðe ðeſion.
 unſihtſiſe.
 eoþþan cýningaſ.
 and þa oſeumoban.
 oþſe ſican.
 þe þiſ ſeþiſe folc.
 ſýþſt tuciað.
 þæt he ſýmle bioð.
 ſſiðe eaſme
 unmehtige.
 ælceſ þinſeſ.
 emne þa ilcan.
 þe þiſ eaſme ſo'c.
 ſume hſile nu
 ſſiþoſt onbſæbed.

That they too are wretched
 and woefully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhere are trembling
 this woe-ridden folk.

METRUM XXV.*

Leheþ nu an ſpell.
 be þæm oſeumobum.
 • unſihtſiſum.
 eoþþan cýningum.
 þa heþ nu manegum.
 and ſiſlicum.
 þæbum plite-beoſhtum.
 ſunðrum ſcinað.
 on heah-ſetlum.
 hſoſe ðetenge.
 ðolbe ðeðenebe.
 and ſimcýnnum.
 utan ýmbe ſtanðne.
 mið unſime.
 þeðna ꝛ eoþla.
 þa bioð ðehýſſe.
 mið heþe-geaſum.
 hilde toþhtum.
 ſeopbum ꝛ ſetelum.
 ſſiðe ðeðlenbe.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the seats where
 their pomp is enshrined.
 Gold-clad and gemm'd, and with
 hundreds round standing,
 Thanes and great earls with
 their chain and their
 sword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing suit
 to his lord:

* Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

anb þeƿniað.
 þpymme mycle.
 ælc oppum.
 anb hi ealle him.
 þonan mið þy¹ þpýnme.
 þƿeatið gehƿiber.
 ymb-ƿittenba.
 oppia þeoba.
 anb þe hlaforð ne ƿepið.
 þe þæm hepe ƿalbeð.
 ƿneonte ne ƿeorbe.
 feope ne æhtum.
 ac he ƿepið-moð.
 ƿæst on gehƿilcne.
 ƿeðe hunbe.
 ƿulhta zelicoſt.
 Bið to upahæfen.
 inne on mote.
 ƿop þæm anƿalbe.
 þe him ania gehƿilc.
 hiƿ tƿi-ƿina.
 to fultemað.
 Liƿ mon þonne ƿolbe.
 him aƿiuban of.
 þær cyne-geƿielan.
 clapa gehƿilcne.
 anb him þonne oſton.
 þapa þegnunga.
 anb þær anƿalbe.
 þe he heƿ hæfþe.
 þonne meahƿ þu geƿion.
 þæt he bið ƿiðe zelc.
 ƿumum þapa ƿumena.
 þe him geopnoſt nu.
 mið þegnungum.
 þrungað ýmbe utan.
 ƿiƿ he ƿýpſa ne bið.
 ne ƿene ic hiƿ na betepan.
 Liƿ him þonne æƿne.
 unmenðlinga.
 ƿear gebeþeðe.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life!

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him purbe oþtozen.
 þrýmmeſ 7 þæða.
 anb þegnumga.
 anb þæſ anpalber.
 þe þe ýmbe gprecað.
 3iſ him æniȝ þara.
 oþhenbe þýrð.
 ic þat þ̅ him þinceð.

þæt he þonne rie
 becpopen on cancepn.
 oððe coðlice.

pacentan ȝeſæpeb.
 Ic ȝeſeccan mæȝ.
 þæt of unȝemete.
 ælceſ þingeſ.
 riſte 7 þæða.
 rin-ȝeþrinceſ.

anb of ȝpet-metann
 ȝriþoſt þeacað.
 þære þrænneſſe.
 poð-þraȝ micel.
 rið ȝriðe ȝeðræſð.
 ȝeſan ingehýȝb.
 monna ȝehpelceſ.
 þonan mæſt cýmeð.
 ýpla oſepmeta.
 unnetta ȝaca.

Ðonne hi ȝebolȝene¹ peopþað.
 him þýrð on bneortum inne.
 beſprungan ȝeſa on hneþne.
 mið þæm ȝriþan þelme.
 hat-heortneſſe.
 anb lipeðe riðþan.
 unpoctneſſe.
 eac ȝeſeæpeð.
 heapbe ȝehæſteð.
 Ðim riðþan onȝinð.
 ȝum tohopa.
 ȝriðe leoȝan.
 þæſ ȝeſinneſ ȝræce.
 ȝilnað þ̅ iſne.

If then to him it should chance
 in an hour,
 All his bright robes from his
 back be offstripped.
 All that we speak of, his pomp
 and his power,
 Glories unravell'd and gar-
 ments unripp'd,—

If these were shredded away,
 I am thinking,
 That it would seem to him
 surely as though
 He to a prison had crept, and
 was linking
 All that he had to the fetters
 of woe.

Rightly I reckon that measure-
 less pleasure,
 Eating and drinking, and
 sweetmeats and clothes,
 Breed the mad waxing of lust
 by bad leisure,
 Wrecking the mind where
 such wickedness grows:

Thence cometh evil, and proud
 overbearing;
 Quarrels and troubles arise
 from such sin,
 When in the breast hot-heart-
 ness is tearing
 With its fierce fashes the
 soul that's within.

¹ Cott. gebogene.

aneȝ anb oþner.
 him ƿ eall gehæȝt.
 hiȝ necealeȝt.
 rihter ne ȝcȝiƿeð.
 Ic þe ȝæbe æȝ.
 on þiȝre ȝelfan bec.
 þæt ȝumer ȝoobeȝ.
 ȝiþra ȝeȝceafȝa.
 anleppia ælc
 á ȝilnobe.
 ȝoȝ hiȝ ægenum.
 ealb-ȝecynbe
 unrihtȝiȝre.
 eoȝþan cȝunȝaȝ.
 ne maȝon æȝpe ȝuphtion.
 aȝuht ȝoobeȝ.
 ȝoȝ þæm ȝȝle.
 þe ic þe æȝi ȝæbe.
 Niȝ ƿ nan ȝunboȝ.
 ȝoȝþæm hi ȝillað hi.
 þæm unþeapum.
 þe ic þe æȝi nembe.
 anpa ȝehȝelcum.
 á unbepȝeoþan.
 Sceal þonne nebe.
 neapȝe ȝebuzan.
 to þaȝia hlaȝoȝba.
 hæȝte boȝe.
 þe he hine eallunga.
 æȝi unbepȝiobbe.
 þæt iȝ ȝȝiȝre ȝet.
 þæt he ȝinnan nȝle.
 ȝið þæm anȝalbe.
 æȝiȝe ȝcumbe.
 þæȝ he ȝolbe á.
 ȝinnan onȝinnan.
 anb þonne on þæm ȝeȝinne.
 ȝupȝȝunian ȝoȝið.
 þonne næȝbe he.
 nane ȝcȝylbe.
 þeah he oȝeȝȝunnen.
 ȝeoȝþan ȝceolbe.

Afterward, sorrow imprisons
 and chains him;
 Then does he hope, but his
 hope is a lie:
 Then again, wrath against some-
 body pains him,
 Till he has recklessly doom'd
 him to die.

In this same book before I was
 speaking,
 Everything living is wishing
 some good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they should.

That is no wonder, for slaves
 very willing
 Are they to sins,—as I told
 thee before,—
 And to those lords whose
 chains they are filling,
 Straitly and strictly must
 bend evermore:

This is yet worse, they will not
 be winning
 Standing-room even against
 such ill might;
 Still, if they will, they struggle
 unsinning,
 Though they should seem
 overthrown in the fight.

METRUM XXVI.*

Ic þe mæg eaðe.
 ealþum 7 leaþum.
 ƿellum andƿeccan.
 ƿƿæce geħcne.¹
 efne þiƿe ilcan.
 þe ƿit ſymbƿƿecað.
 Ðit geƿælþe ġio.
 on ƿume tibe.
 þæt Aulixef.
 unþen-ħæfþe.
 þæm Læfeþe.
 cyne-ƿicu tƿa.
 þe ƿæf Ðƿacia.
 þioþa alþop.
 and Retie.
 ƿicef ħiþþe.
 ƿæf ħi ƿƿea-þrihtnef.
 folc-cuð nama.
 Agamemnon.
 ƿe eallef ƿeolþ.
 Eƿeca ƿicef.
 Luð ƿæf ƿiþe.
 þæt on þa tibe.
 ƿƿioa gefin.
 ƿearð unþen ƿolcnum.
 for ƿiġef-ħearþ.
 Eƿeca þrihten.
 camp-ƿteb ƿecan.
 Aulixef muþ.
 an ħunþ ƿeƿa.
 læbbe ofef laġu-ƿream.
 ƿæt longe ƿæp.
 tƿyn ƿintef² full.
 Ða³ ƿio tæb ġelomp.
 þæt ħi þ ƿice.
 geƿæht ħæfþon.
 bioþe gecepte.

METRE XXVI.

OF CIECE AND HER COMPANY.

From old and leasing spells
 right easily
 Can I to thee tell out a tale
 like that
 Whereof we lately spake.—It
 chanced of yore
 That, on a time, Ulysses held
 two kingdoms
 Under his Cæsar: he was
 prince of Thrace,
 And ruled Neritia as its shep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatness
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to seek the battle.
 Ulysses with him led an hun-
 dred ships
 Over the sea, and sat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

* Boet lib. iv. metrum 3.—Vela Neritii ducis, &c.

¹ Cott. gehce.

² Cott. ƿintē.

³ Cott. þe.

drihten Epeca.
 Τροια buph.¹
 tilum ȝeȝipum.
 þa þa² Aulixer.
 leafe hæfðe.
 Ðnacra cýning.³
 þæt he þonan morfe.
 he let him behunban.
 hýrnbe ciolar.
 nizon ȝ hunb nizontiz.
 nænige⁴ þonan.
 mepe-hengerta.
 ma þonne ænne.
 fepebe on fifel ȝream.
 famiz-borþon.
 þrepeþpe ceol.
 þæt bið þ mæfte.
 Epecipea ȝipa.
 þa pearð cealb peþer.
 ȝteape-ȝtopma ȝelac.
 ȝtunebe ȝio þpone.
 yð pið oppe.
 ut feor abraþ.
 on penbel-ȝe.
 piȝenþpa ȝcola.
 up on þ izlanb.
 þær Apolliner.
 bohtop punobe.
 bæȝ-pimer popn.
 þær ȝe Apollinur.
 æpeleȝ cýnner.
 Iober eaþona.
 ȝe þær ȝio cýning.
 ȝe licette.
 hitlum ȝ miclum.
 ȝumena ȝehpylcum.
 þæt he Trob⁵ þære.
 heht ȝ halȝort.
 Spa ȝe hlaforb þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. bupg.² Cott. þu.³ Cott. cining.⁴ Cott. nænigne.⁵ Cott. goob.

þæt ðýrge folc.
 on geþpolan læbbe.
 oðþæt him gelyfþe.
 leoba unnum.
 forþæm he wæs mib rihte.
 riceg hipe.
 hiora cýne-cýnner.
 Luf is riðe.
 þæt on þa tide.
 þeoba æghwile hæfþon.
 heona hlaford.
 for þone hehytan Lof.
 and weorþodon.
 swa swa wuldres cýning.
 gif he to þæm rice wæs.
 on rihte boren.
 wæs wæs lóber fæder.
 Lof eac swa he.
 Saturnus þone.
 runb-buene.
 heton hælepa bearn
 hæfþon þa mægpa.
 ælcne æfter oppum.
 for ecne Lof.
 Sceolþe eac wefan.
 Apollner.
 sohtor biop-boren.
 ðýrger folces.
 gum-wuna gýben.
 cuðe galþra þela
 ðurpan ðwycwætar.
 hio geþpolan fylgþe.
 manna swiþort.
 manegra riða.
 Lýninges sohtor.
 rio Lince wæs.
 haten for hearnum.
 Bio wicroðe.
 on þæm iglonbe.
 þe Aulxer.
 cýning Ðnacra.

Highest and Holiest! So the
 silly folk
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole lþan.
 Luð þær ſona.
 eallre þære mænige.
 þe hipe mið punobe.
 æpelinger rið.
 Ðio mið ungemete.
 hƿrum lufobe.
 lið-monna ſnea.
 anð he eac ſƿa ſame.
 ealle mægne.
 efne ſƿa ƿriðe.
 hi on ſeƿan lufobe.
 þæt he to hiƿ earþe.
 ænige nýrte.
 mober mýnlan.
 ofeƿ mægzð giunze.
 ac he mið þæm ƿiƿe.
 punobe riðþan.
 oðþæt him ne meahte.
 monna ænig.
 þegna¹ ƿiƿa.
 þær mið ſeƿan.
 ac hi ƿor þæm ýmþum.
 earþer lýrte.
 mynton ƿorlætan.
 leofne hlafofð.
 Ða ongunnon ƿerican.
 ƿer-ƿeoba ƿell.
 ſæbon þ̅ hio ſceolbe.
 ænð hipe ſcinlace.
 beorƿar ƿorþneban.
 anð mið bule-ƿræptum.
 ƿraþum æoppan.
 on ƿulpa lic.
 cýninger þegna.
 cýrpan riðþan.
 anð mið ƿacentan eac.
 ƿæpan mænigne.
 Ðume hi to ƿulfum ƿurbon.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden;
 But lived with her for wife long
 afterward;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts: and savagely
 Into the bodies of wild beasts
 she warp'd

¹ Cott. þegna.

ne meah-ton þonne þopþ þopþ-	By baleful craft the followers
bjuogan.	of the king.
ac hio þrag-mæ-lum.	Then did she tie them up, and
þro-ton ongunnon.	bind with chains.
Ðume wæron eapopas.	Some were as wolves; and
á gny-merebon.	might not then bring forth
þonne hi papes hær.	A word of speech; but now
riopian riolbon.	and then would howl.
Ða þe leon wæron.	Some were as boars; and
ongunnon ladlice.	grunted ever and aye,
ŷrienza pýna.	When they should sigh a whit
þonne hi sceolbon.	for sorest grief.
clipian for cnyþic.	They that were lions, loathly
Lnhtas puribon.	would begin
ealbe ge giunge.	To roar with rage when they
ealle forhpærfta.	should call their comrades,
to sumum bioþc.	The knights, both old and
ŷpelcum he æþioþ	young, into some beast
on hys lif-bagum.	Were changed as each afore-
gelcoþt wæs.	time was most like
butan þam cýninge.	In his life's day: but only not
þe no cpen lufode.	the king,
Nolbe þara oþra.	Whom the queen loved: the
æmý onbitan.	others, none would bite
mennýceý meteþ.	The meat of men, but loved
ac hi ma lufebon.	the haunt of beasts,
bioþa biohtaþ.	As was ill fitting;
ŷpa hit geþeýe ne wæs.	they to men, earth-dwellers
Næþbon hi mæpe.	Had no more likeness left than
monnum geliceþ.	their own thought.
eopþ-buenþum.	Each still had his own mind,
þonne ingeþonc.	though straitly bound
Ðærþe anpa gehþýlc.	With sorrow for the toils that
hys agen moþ.	him beset.
þæt wæs þeah ŷriþe.	For e'en the foolish men who
ŷopgum gebunþen.	long believed
ŷop þæm eapþopum.	
þe him onŷæton.	
Ðwæt þa þýŷegan men.	
þe þýŷum þnýcþæŷtum.	
long gelýþbon.	

leaſum ſpellum.
 piſſon hſæppe
 þæt ꝥ ȝeſit ne mæȝ.
 moð onpenban.
 monna æniȝ.
 mið ðrýcſmæftum.
 peah hio ȝebon meahte.
 þæt þa lichoman.
 lange þraȝe.
 onpenb puþbon.
 Iſ ꝥ punþolic.
 mæȝen cſmæft micel.
 moða ȝehpſceȝ.
 oſen lichoman.
 lænne ȝ rænne.
 Spýlcum ȝ ſpýlcum.
 þu meahht ſpeotole onȝitan.
 þæt þær lichoman.
 liſtaȝ ȝ cſmæftaȝ.
 oſ þæm moðe cumað.
 monna ȝehpýlcum.
 ænleppa ælc.
 Ðu meahht eaðe onȝitan.
 þæt te ma ðepeð.
 monna ȝehpýlcum.¹
 moðeȝ unþear.
 þonne metcſýmneȝ.
 læneȝ lichoman.
 Ne þearf leoba nan.
 þenan þæne ſýnðe
 þæt ꝥ þeſiȝe flæȝc.
 þæt moð.
 monna æniȝeȝ.
 eaſlunga to him.
 æſſe mæȝ onpenban.
 ac þa unþearȝ.
 ælceȝ moðeȝ.
 and ꝥ inȝeþonc.
 ælceȝ monneȝ.
 þone lichoman liȝ.
 þiþeȝ hit pile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſſ that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſſ of mind
 more harm'd
 Than by the weakneſſ of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the wearisome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. ȝehpſcum.

METRUM XXVII.^b

Dpý ze æfne fcylen.
 unriht-froungum.
 eoper moð bnefan.
 fpa fpa mepe flober.
 fpa hnefað.
 if-culbe fæ.
 pecggað for finbe.
 Dpý oðfite ze.
 fýnbe eoppe.
 þæt hio zepealb nafað.
 Dpý ze þær ðeaper
 þe eop Drihten zerceop.
 zebiban ne magon.
 bitref zecýnðer.
 nu he eop ælce bæz.
 onet topearb.
 Ne magon ze zerjou.
 þæt he fýmle fpyneð.
 æfter æghpelcum.
 eorþan tubre.
 ðiorum 7 fuzlum.
 ðeað eac fpa fame.
 æfter mon-cýnne.
 zeonb þýne midðan gearb.
 egeflic hunta.
 abit on faðe.
 nýle he ænig fpað.
 æfne foþlætcan.
 ær he zehebe.
 þæt he hyle ær.
 æfter fpynebe.
 If þ eapmlic þing.
 þæt hif zebiban ne magon.
 buzg-fcttenbe.
 ungerfælige men.
 hine ær pillað.
 foran tofciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears
 Its billows waked-up by
 the wind?
 Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,
 Nor save you from sor-
 rows assign'd?

Why cannot ye now the due
 bitterness bide
 Of death, as the Lord hath
 decreed,
 That hurries to-you-ward
 each day?
 Now can ye not see him still
 tracking beside
 Each thing that is born of
 earth's breed,
 The birds and the beasts,
 as ye may?

Death also for man in like
 manner tracks out
 Dread hunter! this middle-
 earth through, [more;
 And bites as he runs ever-
 He will not forsake, when he
 searches about, [too,
 His prey, till he catches it
 And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ƿpa ƿpa ƿuƿla cýn.
 oððe ƿilbu ðioƿ.
 ƿa ƿinnað betƿuh.
 æghƿýlc ƿolbe.
 oƿeƿ acƿellan.
 Ac ƿæt iƿ unƿiht.
 æghƿelcum men.
 ƿæt he oƿeƿne.
 inƿit-ƿoncum.
 ƿioƿe on ƿæƿðe.
 ƿpa ƿpa ƿuƿl oððe ðioƿ.
 Ac ƿæt ƿæƿe ƿihtort.
 ƿæt te ƿinca zehƿýlc.
 oƿnum ƿulbe.
 eblean on ƿiht.
 ƿeonc be zeƿeophtum.
 ƿeopulb-buenbum.
 ƿinƿa zehƿilceƿ.
 ƿæt iƿ ƿ he luƿƿe.
 zohƿa zehƿilcne.
 ƿpa he zeopnoƿt mæƿe.
 milbƿiƿe ƿƿlum.
 ƿpa ƿe [æƿ] ƿƿæcon.
 ðe ƿceal ƿone monnan.
 moƿe luƿian.
 anb hiƿ unƿeapƿ.
 ealle hatian.
 anb oƿniƿan.
 ƿpa he ƿƿiƿort mæƿe.

•

METRUM XXVIII.^c

ƿpa iƿ on eoƿan nu.
 unlæƿbƿa.
 ƿe ne ƿunbƿiƿe.
 ƿolcna ƿæƿelbeƿ.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

^c Boet. lib. iv. metrum 5.—Si quis arcturi sidera nascit, &c

noðnes ƿiƿto.
 ƿýne tunglo.
 hu hý ælce ðæge.
 utan ýmbheƿeƿeð.
 eallne miðban gearð.
 Ða iƿ mon-cýnnes.
 þæt ne ƿunðne ýmb.
 þaƿ ƿlíteƿan tunƿl.
 hu hy ƿume habbað.
 ƿiðe micle.
 ƿcýnƿan ýmbheƿeƿeƿe.
 ƿume ƿcƿið lenƿ.
 utan ýmb eall þiƿ.
 an þaƿa tunƿla.
 ƿopulð-men haƿað.
 ƿænes þiƿla.
 þa habbað ƿcýnƿan.
 iƿiðe anb ƿænelo.¹
 ýmbheƿeƿe læƿƿan.
 þonne oþƿu tunƿl.
 ƿoþþæm hi þæne eaxe.
 utan ýmbheƿeƿeð.
 þone noƿð-enbe.
 nean ýmbceƿneð.
 on þæne ilcan.
 eaxe heƿeƿeð.
 eall ƿuma noðor.
 ƿecene ƿcƿiðeð.
 ƿuð-healð ƿiƿeð.
 ƿiƿt untioƿƿ.
 Ða iƿ on ƿopulðe.²
 þæt ne ƿaƿge.
 buƿon þa ane.
 þe hit æƿ ƿiƿƿon.
 þæt mænƿ³ tunƿul.
 maƿan ýmbheƿeƿe.
 haƿað on heoƿonum
 ƿume hƿile eft.
 læƿƿe ƿelƿað.
 þa þe laƿað ýmb eaxe enbe.

As not to wonder at the clouds
 upon the skies unfurl'd,
 The swiftly rolling heavens and
 the racing of the stars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not these glittering stars to
 see,
 How some of them round
 wafted in shorter circles be,
 And some are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with shafts
 do call.

These travel shorter than the
 rest, with less of sweep and
 swerve
 They turn about the axle, and
 near the north end curve,
 On that same axle quickly
 round turns all the roomy
 sky,
 And swiftly bending to the
 south untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save those alone who knew
 before the stars on which
 they gazed,

¹ Cott. ƿænelz.² Cott. ƿeopulða.³ Cott. þæt te mænƿ.

oððe micle mape.
 gefepað þa hipe mið ope.
 ymbe þeaple þrægeð.
 þara iſ gehaten.
 ſaturnur ſum.
 ge hæfð ymb þrutiz.
 þinteſi-gepimer.
 þeopulb ymbcýrpeb.¹
 Bootes eac.
 beorhte ſcineð.
 oþer rteopra cýmeð.
 efne ſpa ſame.
 on þone ilcan rcebe.
 eft ymb þrutiz.
 geap-gepimer.
 þæri hi gjo þa pær.
 Þpa iſ þeopulb-monna
 þæt ne paſge.
 hu ſume rteoppan.
 oð þa ge ſapað.
 unþer mepe-rtpeamaſ.
 þær þe monnum þyncð.
 ſpa eac ſume penað.
 þæt ſio ſunne bo.
 ac ge pena niſ.
 ſuhte þe joþra.
 Ne bið hio on æfen.
 ne on æp-morgen.
 mepe-rtpeame þa neap.
 þe on miðne bæz.
 and þeah monnum þyncð.
 þæt hio on mepe gange.
 unþer ge rſipe.
 þonne hio on ſetl glibeð.
 Þpa iſ on þeopulbe.
 þæt ne punþize.
 fuller monan.
 þonne he ſæpinga.
 pýpð unþer polcnum.
 pliter beþeapab.

That many ſomewhiles on the
 heavens make a longer bend,
 And ſomewhiles leſs, and ſport
 about the axle of the end :

Or elſe much more they wander
 quickly round the midway
 ſpheres,

Whereof is one, light Saturn,
 who revolves in thirty years,
 Bóotes alſo, ſhining bright,
 another ſtar that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 ſeem

A thing moſt ſtrange that
 many ſtars go under the ſea-
 ſtream,

As likewiſe ſome may falſely
 ween that alſo doth the ſun,
 But neither is this likeness
 true, nor yet that other one.

The ſun is not at even-tide,
 nor morning's early light
 Nearer to the ſea-ſtream than
 in the mid-day bright,
 And yet it ſeems to men ſhe
 goes her wandering ſphere
 to lave,

When to her ſetting down ſhe
 glides beneath the watery
 wave.

¹ Cott. ymbcýrpeb. Bootes.

beþeahc mið þiorcnum.
 Ðra þegna ne mægs.
 eac þarjan.
 ælceþ ʒiorpan.
 hƿý hi ne ʒinen.
 ʒcunum þeþerum.
 beþopan þære ʒunnan.
 ʒpa hi ʒymle boð.
 miðbel nihtum.
 ƿið þone monan ʒopan.
 habpum heopone.
 Ðæt nu hæleþa ʒela.
 ʒelceþ anð ʒelceþ.
 ʒriðe ʒunðriað.
 anð ne ʒunðriað
 þæt te ƿuhta ʒehƿile.
 men anð netenu.
 micelne habbað.
 anð unnetne.
 andan betpeoh him.
 ʒriðe ʒunðriað.
 iſ þi ʒellic þincg.
 þæt hi ne ʒunðriað.
 hu hit on ƿolcnum eft.
 þearle þunriað.
 þriax-mælum eft.
 anfoþlæteð.
 anð eac ʒpa ʒame.
 ʒð ƿið lanbe.
 ealneþ ʒunneð.
 ƿunð ƿið þæge
 Ðra ʒunðriað þæſ.
 oððe oþpeſ eft.
 hƿý¹ þæt iſ mæge.
 þeorpan of þætepe.
 þlice toþht² ʒcineð.
 ʒunna ʒpegle hat.
 ʒona ʒeceþneð.
 iſ mepe ænlic.
 on hiſ azen ʒecýnð.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black ?
 And who of men can marvel
 not at every planet's track ?

Why shine they not before the
 sun in weather clear and
 bright,
 As ever on the stilly sky before
 the moon at night ?
 And how is it that many men
 much wondering at such,
 Yet wonder not that men and
 beasts each other hate so
 much ?

Right strange it is they marvel
 not how in the welkin oft
 It thunders terribly, and then
 eftsoons is calm aloft,
 So also stoutly dashes the wave
 against the shore,
 And fierce against the wave
 the wind uprises with a roar !

Who thinks of this ? or yet
 again, how ice of water
 grows,
 And how in beauty on the sky
 the bright sun hotly glows,
 Then soon to water, its own
 kin, the pure ice runs away ;
 But men think that no wonder,
 when they see it every day.

¹ Cott. hpl.² Cott. toph.

peorþeð to pætre.
 Ne þincð þ̅ punþor micel.
 monna ænegum.
 þæt he mæge gereon.
 boƿora gehwile.
 ac þæt ðýre folc.
 þær hit ſelþnor Ʒerhð.
 Ʒriþor punþriað.¹
 þeah hit ƿiſra gehƿæm.
 punþor þince.
 on hŷ moð-ſeƿan.
 micle læſſe.
 Unþer-ſcawolſæſce.
 ealneƷ ƿenað.
 þæt þ̅ ealb Ʒerſeaft.
 æſſe ne ƿæpe.
 þæt hi ſelþon Ʒerioð.
 ac Ʒriþor Ʒiet.
 peorulþ-men ƿenað.
 þæt hit ƿear come.
 nŷan Ʒeræle.
 Ʒiſ hŷora nængum.
 hŷylc ær ne oþeorþe.
 iſ þ̅ eapmlic þinc.
 Ac Ʒiſ hŷora æniƷ.
 æſſe peorþeð.
 to þon ſiþpet-Ʒeojun.
 þæt he ſela onƷimð.
 leornian lŷta.
 and him liſeſ ƿearþ.
 ðſ moþe abŷut.
 þæt micle ðýriƷ.
 þæt hit oſenſſugen miþ.
 ƿunobe tange.
 þonne ic þæt Ʒeape.
 þ̅ hi ne punþriað.
 mænigeſ þinƷeſ.
 þe monnum nu.
 ƿærþo Ʒ punþer.
 ƿel liſæp þýnceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same;
 Silly enough!—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot' he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punþriað.

METRUM XXIX.⁴

Líf þu nu pilnize.
 peopulð-Drihtnes.
 heane anpald.
 hlutne mobe.
 onȝtan ȝiorne.¹
 ȝemal-mæzene.
 heoponeȝ tunȝlu.
 hu hi him healbað betpuh.
 ȝibbe ȝingale.
 bybon ȝpa lange.
 ȝpa lu ȝepenebe
 pulbȝes ealþon.
 æt ȝpum-ȝcearte.
 þæt ȝio ȝȝene mot.
 ȝun ne ȝeȝecan.
 ȝnap cealber peȝ.
 mouna ȝeinaȝio.
 Ðræt þa mæȝan tunȝl.
 auþer oþȝes ȝene.
 á ne ȝehȝneð.
 æȝ þam þ̅ oþer.
 ofȝeȝteð.
 Ne huȝu ȝe ȝceopȝa.
 ȝertȝan ȝile.
 peȝt-bæl polcna.
 þone ȝȝe men.
 Uȝpa nemnað.
 Ealle ȝceopȝan.
 ȝȝað æȝȝer ȝunnan.
 ȝamob mið ȝobeȝe.
 unþer eoȝþan ȝȝunð.
 he ana ȝtent.
 niȝ þ̅ nan ȝunðon.
 he iȝ ȝunðȝum ȝæȝt.²
 upenbe neah.
 eaxe þæȝ ȝobeȝes.
 Ðonne iȝ an ȝceopȝa.
 oþer oþȝe beoȝht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle burn.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away; •
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky:

⁴ Boet. lib. iv. metrum 6.—Si vis calui jura tonantis, &c.¹ Cott. ȝionne.² Cott. eart.

cýmeð eartan up.
 ær þonne runne.
 þone¹ monna bearn.
 morþen-ŕtiorra hatað.
 under heofonum.
 forþæm he hæleþum bæȝ.
 bobað æfter buȝum.
 brenȝeð æfter.
 ŕreȝeltorht runne.
 ŕamað eallum bæȝ.
 iŕ ŕe forþýnel.
 fæȝer and ŕciene.
 cýmeð eartan up.
 ærþor³ runnan.
 and eft æfter runnan.
 on ŕetl ȝlibeð.
 ȝeŕt under ȝeorulbe.
 ȝeŕ-þioða hiŕ
 noman onpenðað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ŕtiorra.
 ŕe bið þære runnan ŕŕætŕa.
 ŕiðŕan hi on ŕetl ȝeŕitað.
 oŕŕneð.
 þæt iŕ æþele tunȝol.
 cð þ he be eartan ȝeorpeð.
 elbum oþepeð.
 ær þonne runne.

	*	*	*
•	-	*	*
	u	*	habbað.

æþele tunȝol.
 emne ȝetæleð.
 bæȝ ȝ nihte.
 Drihtney meahtum.
 runne ȝ mona.
 ŕŕiðe ȝeŕþære.
 ŕŕa him æt ŕŕýmðe.
 fæþer ȝetiohhobe.
 Ne þearŕt þu no penan.

That is no wonder; for only
this one,
The axle, stands fastly and
firmly on high.

Again, there's a star more
bright than them all,
He comes from the east,
before the sun's birth,
The star of the morning,—thus
him ever call,
Under the heavens, the chil-
dren of earth.

For that he bodes day's-dawn
to men's homes
After him bringing the sun
in his train,
Fuir from the east this fore-
runner comes,
And glides to the west all
shining again.

People rename him at night in
the west,
Star of the evening then is
he hight,
And when the setting sun goes
to her rest
He races her down more
swift than the light.

Still he outruns her, until he
appears
Again in the east, forerun-
ning the sun,
A glorious star, that equally
clears
The day and the night, ere
his racing be run.

¹ Cott. bonne.

² Cott. ær for.

þæt þa plitegan tunzl.
 þær þeopbomeſ.
 aþnoten þeopðe.
 æp bomeſ bæge.
 ðeð riðpan ýmbe.
 moncýnney fuma.
 ƿpa him gemet ƿinceð.
 ƿoppon hi he healfre.
 heoponeſ ƿurſe.
 on ane ne læt.
 ælmihtiz Gode.
 ƿý læſ hi opna ƿopðýben.
 æþela geſceapta.
 ac ƿe eca Gode.
 ealle¹ gemetgað.
 ƿiða geſceapta.
 ƿoſta geðþeapð.
 hpilum þæt bƿize.
 bƿur² þone ƿætan.
 hpýlum hi gemengeð.
 metoþeſ cƿæpfe.
 cile ƿið hæto.
 hpilum ceppeð eƿt.
 on up ƿobop.
 æl beophta læg.
 leoht lýfte.
 lizeð him behinban.
 heƿiz hpurpan bæł.
 þeah hit hpilan æp.
 eopðe ƿio cealbe.
 on innanhips.
 heolb 7 hýbbe.
 halgez meahum.
 Be þær cýningeſ gebobe.
 cýmeð geapna gehƿæm.
 eopðe bƿungeð.
 æghƿýlc tubop.
 anb ƿe hata ƿumop.
 hælepa beapnum.
 geapna gehƿilce.
 geƿmeð 7 bƿizeð.

¹ Cott. ealla.² Cott. bƿurð.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be:

Then shall the Maker of man
 at his will
 Do with them all that is
 right, by-and-by;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake;
 But Ever Good, He still
 suffers it not;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Holy One's
 might it had warm'd.

geonð riðne ȝrunb.
 ȝæb anb bleba.
 hæpfeft to honba.
 hep buenbum.
 ȝipa peceð.
 nen æfter þæm
 ȝpýlce hazal ȝ ȝnap.
 hpuȝan leccað.
 on ȝintȝer tið.
 peber unhiore.
 ȝop þæm eorðe onfehð.
 eallum ȝæbum.
 ȝebeð ꝥ hi ȝnopað.
 ȝeapa ȝehpýlce.
 on lencten tið.
 leaȝ up ȝppýccað.
 ac ȝe milða metoð.
 monna beapnum.
 on eorþan fet.
 eall ꝥ te ȝnopeð.
 ȝæȝtmaȝ on ȝeoþolbe.
 þel ȝopðbrenȝeð hit.
 þonne he pýle
 heoþona þalbenð.
 anb eoþað eft.
 eorð-buenbum.
 numð þonne he pýle.
 neȝenbe Lob.
 anb ꝥ hehȝte ȝooð.
 on heah retle.
 ȝæcð ȝelf cýning.
 anb þioȝ riðe ȝerceaft.
 þenað anb þioþað.
 he þone anþalbeð.
 þæm ȝepelcleppnum.
 þeoþulb ȝerceafta.
 Niȝ ꝥ nan punðop.
 he iȝ þeoþa Lob.
 cýning anb Drihten.
 cȝucepa ȝehpelceȝ.
 æpelm ȝ ȝuma.
 eallpa ȝerceafta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the earth quickens the
 seeds that they grow
 And in the lenten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and His theow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 •Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

wýrhta 7 weppenb.
 weorulde wýrte.
 wýrdom and æ.
 worulb-buendýra.
 Ealle¹ gewearpta.
 on hæpenbo.
 his nane ne genað.
 þæt eft cumað.
 Eft he wra gewearðwýr.
 ne weapolabe.
 ealle gewearpta.²
 æghwýlc hisra.
 wraðe tofencce.
 weorpan weolben
 æghwýlc hisra.
 ealle to nauhte.
 weorpan weolbon.
 wraðe tofropena.
 weah þa and lufe.
 ealle gewearpta.
 heofone 7 eorpan.
 hæbben gemæne.
 þæt hi worpen.
 wýlcum wíob-fýrman.
 and fægnað þ.
 hisra fæber walded.
 nýr þ nan wunbor.
 forþæm wýhta nan.
 æfre ne meahce.
 elles wunian.
 gif hi eall mægene.
 hisra oþb-fýrman.
 ne woroben.
 weobne mæfum.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack;

Even to nought would have
 come at the last:
 All that is made would have
 melted away:
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRUM XXX.*

Omerus wæs.
 eart mid Ercum.
 on þæm leobwice.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern
 Greeks, was erst

* * Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. ealla. ² Cott. gewearpta.

leopa cƿæftgast.
 Fingiles.
 fƿieond ƿ lapeop.
 þæm mæpan fceope.
 maƿtƿia betƿt.
 Ðæt ƿe Omeþur.
 oft anb zelome.
 þæpe runnan plite.
 ƿƿiðe heƿeþe.
 æþelo cƿæftaƿ.
 oft anb zelome.
 leopum ƿ ƿpellum.
 leobum þeahhte.
 ne mæg hio þeah ƿeƿcƿinan.
 þeah hio ƿe ƿuƿ ƿ beopht.
 ahpæƿƿgen neah.
 ealle¹ ƿeƿceafƿa.
 ne ƿuƿþum þa ƿeƿceafƿa.
 þe hio ƿeƿcƿinan mæg.
 enbemeƿ ne mæg.
 ealle¹ ƿeondblihtan.
 innan anb utan.
 Ac ƿe ælmihteƿa.
 ƿalþenð ƿ ƿƿihta.
 ƿeopulþe ƿeƿceafƿa.
 hiƿ aƿen ƿeop.
 eall ƿeondþliteð.
 enbemeƿ þuƿhƿyðð.
 ealle¹ ƿeƿceafƿa.
 Ðæt iƿ ƿio ƿoðe.
 ƿeone mið þuhte þe þæm.
 ƿe maƿon ƿinƿan.
 ƿƿylc butan leaƿe.

METRUM XXXI.²

Ðæt þu meahƿ onƿitan.
 ƿiƿ hiƿ þe ƿeƿan lƿƿt.
 þæt te miƿlice.
 manega þuhta.
 ƿeond eopþan ƿaƿað.

² Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.¹ Cott. ealla.

The best of bards in all that
 country side;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love!
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 þæpbu.
 ungelice.
 and mæg-plitaſ.
 manegra cýnna.¹
 cuð and uncuð.
 cneopað 7 ſmcað.
 eall lichoma.
 eorpan zetenga.
 nabbað hi æt riþrum fultum.
 ne mazon hi mið fotum
 eorpan brucan. [zangan.
 ſpa him eaden þæſ.
 ſume fotum tſam.
 folban peðpað.
 ſume ſiep-ſete.
 ſume fleogenbe.
 pindeð unþer polcnum.
 Bið þeah puhta gehpild.
 onhnigen to hnupan.
 hnupað of dune.
 on peopulb pliteð.
 pilnað to eorþan.
 ſume neð-þearfe.
 ſume neoð-ſpæce.
 man ana gæð.
 metobeſ geſceapta.
 mið hiſ andþlitian.
 up on gepihtre.
 Mið þý iſ zetacnoð.
 þæt hiſ tneopa ſceal.
 and hiſ moð-geþonc.
 ma up þonne niþer.
 habban to heoronum.
 þý læſ he hiſ hiſe penðe.
 niþer ſpa þæp nýten.
 Niſ þ geþaſenlic.
 þæt ſe moð-ſepa.
 monna æniger.
 niþer-healb peſe.
 and þæt neð uppearb.

¹ Cott. cýnna.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think!

² Cott. Iſ.

NOTES.

Note 1, p. viii.—“Ælfrēð Kuning ƿær ƿealhƿeb þirre bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could,” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written under his direction, by Werafrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and Callepca.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealþrihta ƿƿrþe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealð,” in composition with the substantive “riht,” makes “ealþrihta,” and “ealþrihtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlajopð," makes "ealbhlayopð," and "ealbhlayopðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populb" compounded with the substantives "þeap" and "rælb," respectively makes "populb þeapum" and "populb rælbum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealb-hlayopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cyn." The latter word "cyn" only is then subject to inflection, "ealb" and "hlajopð" remaining invariable. Accordingly we find "ealb-hlayopð-cýnneſ" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20—"Sende þa sigellice æpenbgeþrutu." "He therefore privately sent letters."—The verb *sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se *pyðom*."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine, and *Sunne*, the sun, is feminine, while *pyr*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *pyðom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *pyðom*, who is perhaps in the same page described as the *forþeap* *mobop* of Boethius. In a few places *Philosophia* is rendered by *Lefceapþyrneſ*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *pyðom* and *Lefceapþyrneſ* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eft rýppecan 7 cweð*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Wob*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 28.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republica*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclenan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopham ðe Ljurt eapbað on þæne ðene eabmoðneffe.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 10.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 31.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 30.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage, and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpæft*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—*Deopa rppæc 7 tobeleb on tpa 7 hund reopontæ*. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, wherh in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry furrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "*Somnium Scipionis*" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"*þe ge þær ýmbe rýncað.*" "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"*ten þurenð yntwa.*" "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—*Hor Carm. lib. i. carm. 4.*

Note 22, p. 70, l. 1.—"*þæt ynt nu þær forwæsan and þær wýran goldwýrðes ban pelonðes.*" "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"*Ubi nunc fidelis ossa Fabricii jacent?*"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"*Se anæba Romwara hepetoga, re wær hatan Brutur, oðre naman Laryur.*" "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"*wa þær ynder ýrt.*" "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being *wa þær ynder býr*, and in the Bodleian *wa þær ynder býr*; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"*Stypung,*" which is here rendered "experienc," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 82.—"*Spæ wete to healcetenne,*" which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "*dulcis eructando.*"

Note 27, p. 80, l. 10.—"*þ is þonne Lof.*" That is, then, God.—The Latin of Boethius is, *Id autem est bonum*. That God is the supreme good is not formally stated by Boethius, until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. *prosa* 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word *gob* denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *goob*.

Note 28, p. 82, line 2.—*oþbælpæ*; more prone.—The Bodleian MS. gives *oþbælpæ*, and the Cottonian gives *oꝛðbælpæ*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *oþbælpæ*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 137.

Note 29, p. 86, l. 4.—*oþeþ* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anbryppode Boethiur*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hmggyge þýnryte cala*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Læxulur pær hepetoga on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 28.—*Thýle Thula*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"*þum rceop*;" "a certain poet."—This was Euripides, and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; *unnoble*.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Oedipus* is here alluded to, who, in ignorance, is said to have slain his father *Laius*, King of Thebes.

Note 41, p. 130, l. 18.—*oþecuman* is evidently a contraction of *oþeþcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 86.—*bmyt* is here used for *bepert*.

Note 43, p. 142, l. 17.—*beapys* is here used for *beapyt*.

Note 44, p. 146, l. 8.—*no beophhtney þæpe runnan ꝛcman ꝛe þær æp ner to metanne*, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of *Boethius* which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ner* should be *þærtæpney*, or rather *þeortæpney*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. ;

*bonne rûle he recgall,
þæt þæpe runnan ꝛc,
beophhtney þeortæp,
beopna gefhrylcum,
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott MS.

Note 45, p. 150, l. 22.—The word "*he*" is redundant here, and makes *ciohhige* have the force of a reflexive verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic pat*, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in *Boethius*; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, "*ꝛceolbe beon*."

Note 47, p. 162, l. 20.—*Deipa*. Dura.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmeniber*. *Parmenides*.—*Parmenides* was a Greek philosopher, and flourished about the same time as *Socrates*; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, "*On Nature*."

Note 49, p. 166, l. 18.—*þær pyran Platoner lapa ruma*—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Tytær*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ꝛe Platoner cꝛibe*.—The saying of Plato, to which reference is made, is in his "*Gorgias and Alcibiades*," b. i.

Note 52, p. 194, l. 4.—*Ulyses* is called by *Boethius*, *Neritus dux*, this name being derived from *Neritos*, a mountain in *Ithaca*. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which *Ulyses* ruled.

Note 53, p. 194, l. 11.—*penbel ꝛe*; the *Wundel Sea*.—This was either the whole of the *Mediterranean Sea*, or that part of it which is called the *Adriatic*.—See *Alfred's Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—Same hi ƿædon 7 hio ƿceolbe ƿopƿceoppa to leon. 7 ðonne ƿeo ƿceolbe ƿƿƿecan. þoune ƿynde hio. Some, they said, she—i.e. Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—Sƿa ƿa on ƿæney eaxe hƿeapƿah þa hƿeol. As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; byþh, which occurs a few words after, is for beþeð.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after Ða cƿæð he, the following words are inserted, "eall brð ƿoob 7 te nýt brð. þa cƿæð ic 7 ƿrð. þa cƿæð he." Sio, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in Iliad iii. l. 277.

Ἡρακλῆς θ', ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 8.—In the Cott. MS. the following words are inserted after ƿƿæcon, before ƿit. "þa cƿæð ic hƿæt hæbbe ic ƿopstæn hæf þe ƿit æƿ ƿƿæcon þa cƿð he" ƿit, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—ƿeƿur andƿit is rendered "intelligence," in conformity with the Latin. By intelligentia, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of ' hƿopa nýteuu," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—Fop þý ƿe ƿceolbon, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—Dƿihten malmhtiga Lof, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—Dny Ælƿeð uƿ.—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 284.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 284, l. 25.—*Land-pygenbe*—Literally, fighting under shields made of the linden, or lime-tree. *Land* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ryppenb.*—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Æala min Dyuhten.*—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuū mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp ðomey dæge*; before dome's day.—*Dome's day* signifies the day of judgment: being derived from *deman*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

GLOSSARY.

A.

Æ, ever

Æbelgan, to offend

Æbepan, to bear

Æbeþecian, to find hidden

Æbiddau, to pray

Æbitan, to bite, to devour

Æblenð, blinded

Æblenbau, to blind

Æþrecan, to break, to spoil, to take
by storm

Æþrebian, to remove, to open

Æþyrean } to prepossess, to occupy

Æþyrgean }

Æcelan, to cool

Æcennan, to bring forth, to beget,

Æcennebner, birth

Æcrung, an asking, a question

Æcpelan, to die

Æcpellan } to kill, to perish

Æcpullan }

Æcummian, to make dim, to darken

Æbl, a disease

Æbon, to take away, to banish

Æþnecan, to drown

Æþeogan }

Æþeoþan } to endure, to tolerate

Æþuoþan }

Æþuþan, to drive away, to drive

Æþærþcan, to quench, to dispel

Æ, law

Æa, a river, water

Æcep, a field

Æþne, a vein

Æþyceart, a new creation

Æþen, the evening, even

Æþen-þeoppa, the evening star

Æþen-tæbe, the evening

Æþep, ever

Æþe, again

Æþerþ, after

Æþerþ-geþga, a successor

Æþerþpa, second

Æþerþ-þryþian, to examine, to in-
quire after

Æþeapþner, absence

Æþ, an egg

Æþhþeþ, both

Æþhþeþ, on every side

Æþhþonon, every way, everyn here

Æþeþ, either, both, each

Æþt, property, possessions

Ælc, each

Ælcþærþ, all skilful

Æleng, long; To ælenge, too long

Ælunge, weariness

Ælmer, alms

Ælmihtaga, the Almighty

Ælþeþ, good, sound, perfect

Ælþeoþa, a foreigner

Ælþeoþig, foreign

Ælmetta } leisure, rest

Ælmta }

Æne, once

Æntemeft, equally
 Æulep } each, single
 Æulep }
 Æulic } only, excellent, singular
 Æulic }
 Æpl } an apple
 Æappel }
 Æp } honour, wealth
 Æp }
 Æp, ere, evar, before
 Æpend, an errand
 Æpend-geppur, a letter, a message
 Æperft, first
 Æpleft, Tyleart, iniquity, impiety
 Æp-morpen, early morning
 Æpnepeg, a course
 Æpning, a running
 Æp-ride, timely
 Æpping, a fountain
 Æpel, noble
 Æpek audney, nobleness
 Æpelng, a prince, a nobleman
 Æpelo, nobility, native country
 Ætgaðepe } together
 Æt-ronne }
 Ærne, Etna
 Ætutan, to twit, to reproach
 Æpelm, a fountain
 Ææpan, to make afraid
 Æræpæb, afraid
 Æræftman, to fix
 Ærandian, to discover, to experience
 Æftedun, to feel, to instruct
 Æfeopman }
 Æfeppan } to take away, to put
 Æftippan } away, to depart
 Æftpan }
 Æfeppcan, to become fresh
 Æftlan, to defile
 Æftppan, to remove to a distance
 Æftau, to own, to possess
 Æftelan, to hinder
 Æftu }
 Æftu } one's own
 Æftu }
 Æftuan, to appropriate
 Æftian, to give back
 Æftellun, to raise
 Æft-aucht, aught, anything
 Æftap }
 Æftonan } anywhere, anywise
 Æftap }

Æftæppen, everywhere
 Æftæpæb, turned
 Æftoppen, see Æftæppan
 Æftabian, to make excuse for
 Æftæban, to lead away, to mislead
 Æftæran, to let go, to lose, to relinquish
 Æftoþ, a chief
 Æftægan, to lay aside, to retract, to
 continue
 Æftæjan } to permit
 Æftæjan }
 Æftægan, to tell lies
 Æftænd, a Redeemer
 Æftlunga, altogether
 Æftælca, the Omnipotent
 Æftæran, to set free
 Æftætan, to desire
 Æftæht, a service
 Æftæpian, to prove
 Æftætan, to mete out, to measure
 Æftæppan, to hinder, to mislead, to
 distract, to corrupt
 Æft, one
 Æftæpælan, to dishonour, to degrade
 Æftib, waiting
 Æftibdan, to unbind
 Æftcup, an anchor
 Æftæ, envy, enmity, revenge
 Æftæft, measure, proportion
 Æftæftan, to confess
 Æftæft } sense or meaning, under-
 Æftæft } standing, intelligence
 Æftæft }
 Æftæftæll, discerning
 Æftæftællce, clearly
 Æftæftang, along
 Æftæftene, fool
 Æftæftan, respectable
 Æftæftægan, to deny
 Æftæftap } an answer
 Æftæftap }
 Æftæftæp } to answer
 Æftæftæp }
 Æftæftæp, present
 Æftæftæp } a cause, matter
 Æftæftæp }
 Æftæftæft, form
 Æftæftæft, the countenance
 Æftæftæft, unfoli, simple, singly
 existing
 Æftæftæft, oneness, unity

- Auroplætan, to lose, to forsake, to
 relinquish
 Angel }
 Angl } a hook
 Angelic, like
 Angin, a beginning
 Anginnau, to begin
 Anhealban, to observe, to keep
 Anhebban, to lift up
 Anlic, alone, only
 Anlic, like
 Anlicner, form, likeness, resem-
 blance
 Anmoblice, unanimously
 Anner, oneness, unity
 Anrcunian, to shun
 Anreuban, to send
 Anreccan, to impose
 Anrin, a view
 Anunga, at once
 Anpalb }
 Anpalb } power, dominion
 Anpalban, to rule
 Anpalbeg, powerful
 Anpalba, a governor
 Anpallice, obstinately
 Anpunian, to dwell alone
 Anæba }
 Anoba } a patriot
 *Anæbau } to search out, to discover.
 Anæbian } to conjecture
 Anæpnan, to hear, to sustain
 Anæccan, to declare, to explain
 Anætan, to delight
 Anpnan, to depart
 Anuan, to honour
 Anplearner, impiety
 Anpæe, honourably
 Anpypð, venerable, deserving of
 honour
 Anpypþa, a venerable person
 Anpypðner, honour, dignity
 Anpnan, to sow
 *Anrcian, to ask
 Anrcipan, to separate, to be safe
 Anrciptian, to shorten, to become
 shorter
 Anrcuran, to repel
 *Anrcun, an asking, an inquiry
 Anrcypnan }
 Anrcypnan } to sharpen, to adorn
 Anrcingan, to sing
 Anrcupan, to slip away
 Anrcægan, to inquire
 Anrcypingan, to break, or spring out
 Anrcypghan, to wash
 Anrcypnian, to seek, to explore
 Anrcypician, to exterminate
 Anrcagan, to ascend
 Anrcpecau }
 Anrcpecau } to stretch out
 Anrcypnan, to stir, to move, to agitate
 Anrcæ, an ass
 Anrcætole, clearly
 Anrcinban, to enervate, to periah
 Anrcynban, to separate
 Anrcelan, to reckon, to count
 Anrcemnan, to make tame
 Anrcæon, to attract, to draw, to allure
 Anrcæ, an oath
 Anrcemnan, to extend
 Anrcæytpnan } to become dark, to
 Anrcytpnan } obscure
 Anrcæotan, to warn, to weary
 Anrcy, therefore
 Anrcilte, intent upon, attracted to
 Anrcion-yr, to draw out
 Anrcpenðlod, rolled
 Anrciht, aught
 Anrcæp, either
 Anrcæccan, to awaken, to excite
 Anrcægan, to move away, to turn
 aside, to agitate
 Anrcenban, to turn aside
 Anrcæypan, to cast away, to degrade
 Anrcen, anywhere
 Anrcnban, to strip off
 Anrcnnan, to contend
 Anrcngeb, execrable
 Anrcutan, to write out
 Anrcypcan, to do
 Anrcyprcalian, to root out
 Anrcæ, ashes

B.

- Ba, both
 Bac }
 Bæc } a back
 Bætan, to bridle
 Balc, a heap
 Balc, wicked
 Barn, dative of Ba, to both

- Ban, a bone
 Bap, bare
 Ba, by
 Beadu-munc, a soldier
 Beaz, a crown
 Bealcetan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapuleyt, childless
 Beatan, to beat
 Bebeodan } to command, to bid, to
 Beodan } offer
 Biobon }
 Beboð, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Ledene, Latin
 Becnan, to denote
 Becneopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýpan, to turn
 Bebealan, to divide, to deprive, to be-
 destitute
 Berærtan, to commit
 Bejon, to catch hold of, to include
 Beropan, before
 Began, to follow
 Begtan, to beget, to get, to obtain
 Begong, a course
 Behealban, to behold, to observe, to
 keep
 Behespan, to cut off
 Beheyr, necessary
 Behelian, to cover, to conceal
 Behmban, behind
 Behorian, to behave, to render fit or
 necessary
 Behreppan, to turn, to prepare
 Belicgan, to surround
 Belimban, to belong to, to appertain
 Belucan, to look up
 Benæman, to deprive
 Benugan, to enjoy
 Benýpan, beneath
 Beo, a bee
 Beon, to be
 Beong } a hill, a barrow
 Beoph }
 Beopn, a man
 Beophht, bright
 Beophhtney, brightness
 Beppenian, to wink
 Beran, to bear; p. p. geborien
 Beræðan, to rid from
 Bepearian } to bereave, to deprive,
 Berýran } to strip
 Bercyhan, to look upon
 Bereon, to look about, to look upon
 Berhpan, to impose, to put upon
 Bermitan, to pollute, to defile
 Berong, dear, beloved
 Bercyumian, to agitate
 Berpican, to deceive, to betray
 Berpuman, to swim about
 Bet, better
 Betan, to improve
 Betera, best
 Beting, a cable
 Betpung, amendment
 Betrt, best
 Betpeox }
 Betpuh } betwixt, between, among
 Betpux }
 Bepeapian, to need, to want
 Beypian, to guard, to defend
 Bepefan, to cover
 Bepeæg-utan, surrounded
 Bepealpan, to wallow
 Beptan, to keep, to observe
 Beppugan, to cover, to conceal
 Beppypan, to cast
 Bibban, to pray, to compel
 Bipan, to shake, to trample
 Bigan }
 Bygan } to bend
 Bil, a bill, a sword
 Bil-pude, blood-red sword
 Bilemt, gentle, merciful
 Bilemtney, simplicity
 Binban, to bind
 Binnan, within
 Bio-bread, bee-bread, honeycomb
 Biophht }
 Biphrtney } brightness
 Biphhtu }
 Byreg } an occupation
 Byg }
 Byren } an example
 Byrn }

Bırġan, to employ, to be employed,
 to be busy
 Bırġung, an occupation
 Bırmeþuan, to scoff at, to reproach,
 to revile
 Bırnıan, to set an example
 Bırpell, a fable
 Bırpic, a deceit, a snare
 Bırteþ, bitter
 Bırteþner, bitterness
 Bırırt, provisions, food
 Blac, black, pale
 Blæb } fruit
 Bleb }
 Blate, widely, everywhere
 Blapan, to blow, to blossom
 Blenbian, to blind
 Bleop, colour
 Blıcan, to glitter
 Blınb, blind
 Blıoh, hne, beauty
 Blıy, bliss, pleasure
 Blıþe, blithe, merry, joyful
 Blıðner, joy, enjoyment
 Blob, blood
 Blojma, a blossom, a flower
 Boc-cþært, book-learning
 Boba, a messenger
 Bobıan, to announce, to proclaim
 Boga }
 Boh } a bough, a branch
 Bopb, a bank
 Bopen, born; p p. of beþan
 Bot, repentance
 Bpab }
 Bpæb } broad, extended
 Bpæþan, to spread; p. p. bpæþan
 Bpæþıng, spreading
 Bpæccan, to break
 Bpæþ, a board
 Bpægo, a ruler
 Bpæort }
 Bpæort-coþa } the breast
 Bpıbel }
 Bpıbl } a bridle
 Bpıngan, to bring
 Bpoc }
 Bpoca } a brook, affliction, misery
 Bpocıan, to afflict
 Bpoga, a prodigy

Bpormıenbe, perishable
 Bpobep }
 Bpobop } a brother
 Bpucan, to use, to enjoy
 Bpıun, brown
 Bpıyb, a bride
 Bpıyrtð, he governs
 Buenb, an inhabitant
 Buþan, above
 Buġıan, to inhabit
 Bupg-ırttenb }
 Bupg-papı } a citizen
 Buph-papı }
 Buph }
 Bupıg } a city
 Bıyıg }
 Bupına, a stream
 Butan, without, external
 Butan }
 Butou } but, unless, except
 Butu, both
 Butpuht, between
 Bıycan, to buy
 Bıynan, to burn

L.

Laf, active
 Lapeııtun, an enclosure
 Lærtep }
 Leartep } a city
 Lahan, to be cold
 Lamp-ırtþ, a camp, a field of
 battle
 Lapıtula, a chapter
 Lap, care
 Lapıcepn, a prison
 Lealb, cold
 Lehhettıng, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leopıan, to cut
 Leopı, a husbandman, a man
 Leol }
 Lıol } a ship
 Leoran, to choose; perf. gecepe,
 chose
 Lepa }
 Lepe-man } a merchant, a chapman
 Lepan, to catch, to subdue

Lep } a space of time, a turn,
 Leppre } at ymanian ceppre, in
 Lyp } the first instance
 Leppan, to return, to depart
 Lih } a child
 Lihb } a child
 Lid, a perm, a shout
 Lih-leap, without a shout
 Llam, a letter
 Llað, cloth, pl. Llaþar, clothes
 Llen, pure, clean
 Llaelic, pure, virtuous
 Llaenier, virtue, chastity
 Lleopian }
 Llypian } to call, to cry, to speak
 Llyr, a clut
 Llyriar, to cleave, to adhere
 Lluð a rock
 Llyrcep, a cell
 Llyhr, a youth, a child, an at-
 tendant
 Llyhr-had, childhood
 Lloban, to dedicate
 Lluol, a hill, a knoll
 Lol, cool
 Lonbel, a candle
 Lonpul, a consul
 Lojun, a grain
 Loppen, a multitude, a company
 Lopp, a fetter
 Lortnung, a temptation
 Loðlice, truly, surely
 Lpærte, craft, art, virtue
 Lpærtega } the Creator, a workman.
 Lpærtega } an artificer
 Lpærtega }
 Lpærte, crafty, skillful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpypan } to creep
 Lpyrt, Christ
 Lpyrtendom, Christendom, Chris-
 tianity
 Lulpian, to cringe
 Luma, a corner, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunman, to inquire, to search
 Luð, known
 Lujan, to know

Lramian, to languish, to waste
 Lpæban }
 Lpæban } to say, to speak
 Lpiban }
 Lpelman, to kill
 Lpeman, to please
 Lpen, a queen
 Lpær }
 Lpuc } living, alive
 Lpuca }
 Lpudbung, a report, a speech
 Lpibe, a saying, a speech, a doctrine
 Lyle, cold
 Lymc, coming
 Lyn, kin, kindred, kind
 Lyn, progeny
 Lyna, a clift, a chink
 Lyne }
 Lynehc } royal, kingly
 Lynetol, the king's dwelling-place,
 the metropolis
 Lymng, a king
 Lynpen, a kind, a generation, a
 family course
 Lypepa, a kind of fish
 Lyrpan, to fetter, to bind
 Lyrte, excellence, splendour
 Lyð } knowledge, a region, a coun-
 try
 Lybe } try
 Lyhan, to show, to make known, to
 relate

D.

Daðb, a deed, an action
 Dæg }
 Dæg } a day
 Dað }
 Daðla } secret, unknown, abstruse
 Digle }
 Dæg-pim } a number of days
 Dogop-pim }
 Deol, a part
 Dapu, an injury, a hurt
 Deab, dead
 Deabhc }
 Deaðhc } deadly, mortal
 Deað }
 Deað, death
 Deap, dare
 Delran, to dig
 Delrepe, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deorel, the devil
 Deop } deep
 Diop }
 Deophilcyn, deeper, more deeply
 Diophilce, deeply
 Deopn } a wild beast
 Diopn }
 Deop } dear, precious
 Dyne }
 Deophiln } a darling, a favourite,
 Diophiln } one beloved
 Deop-cyn, wild beast kind
 Deoppeopn }
 Deoppun } precious, dear
 Deoppyn }
 Deoppunðner, a treasure
 Deuan, to injure
 Diegelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Diope, dearly
 Dohceþ, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domer-bæȝ, doomsday
 Dou, to do, to make
 Dopyten, durst
 Dneam-cpæȝt, the art of music
 Dneamepe, a musician
 Dnecan }
 Dneccan } to afflict, to torment
 Dnefan, to vex, to trouble
 Dñenc } drink
 Dpync }
 Dneogan, to suffer
 Dneopn, dreary
 Dneorenþ, perishable
 Dpu }
 Dpug } dry
 Dpug }
 Dpuþan, to drive, to pursue, to exercise
 Dpuþan } to dry, to become dry
 Dpugan }
 Dpuhten, the Lord

Dpuht-guma, a chieftain
 Dpuncan, to drink
 Drohtað, conversation, society
 Dpȝcpæȝt, magical art
 Dpȝcpæȝt, skilful in sorcery
 Dpȝgum, the dregs
 Dugan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dumnian, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dpehan } to wander, to deceive, to
 Dpolan } mislead
 Dpolema, a chaos
 Dybeuan, to delude
 Dynt, a blow, a crash
 Dȝn }
 Dȝn } foolish
 Dȝn }
 Dȝrian, to be foolish
 Dyȝ, folly, error
 Dyȝga, a foolish person

E.

Eu, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaben, granted, ordained
 Eabȝ, happy, blessed, perfect
 Eabȝlic, perfect
 Eabȝner, happiness
 Eabmoblice, humbly, conformably
 Eapop } a wild boar
 Erop }
 Eapopa, a son
 Eage, an eye
 Eala, alas!
 Ealand } an island
 Ealonþ }
 Ealb } old
 Ealb }
 Ealb-ræbeþ, a grandfather
 Ealbop-man, an alderman, a nobleman
 Ealb-ruht, an old right
 Eall, all

Cællor, totally, altogether
 Cællunga, altogether, entirely, at all
 Cælnepes } always
 Cælnes }
 Cælo, ale
 Cæp, an ear
 Cæpð, native soil
 Cæpð-færr, settled, permanent
 Cæpðian, to dwell, to inhabit
 Cæpðoð }
 Cæpðoð } difficult
 Cæpðoðlic }
 Cæpðoðner, a difficulty
 Cæpðoð, difficulties
 Cæpð, weak, timid
 Cæp-geblond, the sea
 Cæpm, an arm
 Cæpm, wretched, poor
 Cæpmung } the miserable, the
 Cæpmung } wretched
 Cæpmlic, miserable
 Cæpmlice, wretchedly, meanly
 Cæpmð }
 Cæpmð } poverty, calamity
 Cæpmð }
 Cæpmian, to labour, to earn
 Cæpmung, a means, a deserving, an
 earning
 Cæp, the east
 Cæpær, Easter
 Cæp-peapð, eastward
 Cæpe } easily
 Cæpelice }
 Cæðmeban, to adore, to be moved
 with adoration
 Cæðneð, humble
 Cæðmet }
 Cæðmet } humility
 Cæðmobner }
 Cæp, oh!
 Cæx, an axis
 Ebba, to ebb, to recede
 Ebbe, the ebb, the receding of
 water
 Ece, eternal
 Ec, an edge
 Ecner }
 Ecnyr } eternity
 Eblean, a reward
 Ebmyan, to renew
 Ebyceap, a new creation

Ebyr, a reproach
 Eren-beopht, equally bright
 Ene, even
 Enehc, equal
 Ert, again
 Ert-cuman, to come again, to re-
 turn
 Ege, fear
 Ege-full, terrible
 Egefa, terror
 Egeþic, horrible, terrific
 Eghian, to ail, to grieve
 Eghp-ryeam, the sea
 Ehtan, to pursue
 Elb, an age, time
 Elbar, men. See ðib
 Elþan, parents, ancestors
 Elbung, delay
 Ellen, courage, fortitude
 Ellenbe, a foreign land
 Eller, else
 Elpend, an elephant
 Elþeobig, foreign
 Embe-ghyðan, to encompass
 Emlice, equally, evenly
 Emn }
 Emne } even, smooth, equally
 Emnian, to make equal
 Emta, leisure
 Ende, an end
 Enbeþyð }
 Enbeþyðner } order, regularity
 Enbeþyðþan, to set in order
 Enbeþyðþlice, orderly
 Enbeles, endless, infinite
 Enbemer }
 Enbemer } equally
 Enbemyr }
 Enbian, to end
 Engel, an angel
 Enghyc, English
 Eoel, evil
 Eoþl, an earl, a chief
 Eoþð }
 Eoþþe } the earth
 Eoþðlic, earthly
 Eoþpan-ryeat, the earth
 Eoþð-pape, an inhabitant of the
 earth
 Eoþan, to show
 Eoþp, your. See þu

Eplan, to plough, to till
 Cyne, a man
 Ert, a decree
 Ecan, to eat
 eð }
 eðpe } more easily
 Epe, easy
 Epel, a country, soil, a native place
 Epeþce, easily
 Eþel-rtol, the metropolis
 Eðney, favour, easiness

F.

Facn, deceit, a stratagem
 Fæþep, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fæger, fair
 Fægerney, fairness, beauty
 Fæþu, colour
 Fæþelb, a way, a course, a going
 Fæþinga, suddenly
 Fæþlice, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færþlic, firm, constant
 Færþlice, firmly
 Færtnes, firmness
 Færtnah, to fasten
 Færtnæb, inflexible
 Færtnæþlic, constant
 Færtnæþnes, a fixed state of mind,
 resolution
 Fægan, to vary
 Fæmig, foamy
 Fana, a temple
 Fænbigan, to try, to explore, to find
 out
 Fapan }
 Fæpan } to go, to depart
 Fæ, a vessel
 Fæa }
 Fæpa } few
 Fæþan, to fulfil, to fold up

Fæþan, to fall
 Fæþian, to ripen
 Fæþn, fern
 Fæþp, a bull
 Fæþan, to feed
 Fæþep, a fever
 Fæla }
 Fæla } many
 Fæla }
 Fælb, a field
 Fælg, a felly
 Fæltun, a dunghill
 Fænn, a fen
 Fæoh, money
 Fæoh-gæþeþe, a covetous man
 Fæonb }
 Fæonb } a fiend, an enemy
 Fæop }
 Fæoppan } far
 Fæp }
 Fæope }
 Fæoph } life
 Fæop }
 Fæoppan, to prolong, to go far
 Fæopþ, the fourth
 Fæopeþ, four
 Fæopeþ-healf, the four sides
 Fæpþ-mon }
 Fæpþ-mon } a soldier
 Fæpþþ }
 Fæpþþ } the mind
 Fæpþþ }
 Fæpþþ-loca, the breast
 Fæt, fat, fed
 Fætel, a belt
 Fæþe, walking, the act of going on
 foot
 Fæþep }
 Fæþep } a feather, a wing
 Fæþan }
 Fæþan } to hate
 Fæþen-ful, wicked, full of crimes
 Fæþ-þete, four feet
 Fæþ-þream, the Fæþ stream
 Fæþa, the fifth
 Fæþan, to find
 Fæþep, the finger
 Fæþung, hatred
 Fæþep-þet, four-footed
 Fæþar, man
 Fæþen-lurt }
 Fæþen-lurt } luxury, debauchery

Fipst, a space of time
 Fippet-georn, being inquisitive
 Fisc, a fish
 Fiscian, to fish
 Fisca, physica, physics
 Fitt, a song
 Flæsc, flesh
 Flæsclic, fleshly
 Fleugan }
 Fleon } to fly, to flea, to fly from
 Fluon }
 Fleopan, to flow
 Fluonbe, fleeting
 Flutan, to contend
 Flod, a flood
 Flop, a floor
 Fodder, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-gefræ, a nobleman
 Folc-gefn, battle-fray
 Folcsc, the vulgar, a man
 Fulban-ryeat, the earth
 Folh-buend, an inhabitant of the earth
 Folbe, the ground, the earth
 Folyað, service
 Folgepe, a follower, an attendant
 Folgan }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 Fop, for
 Fopþeapan, to forbear, to allow, to pass over
 Fopþeapnan, to burn, to burn up
 Fopþeoban }
 Fopþoban } to forbid, to restrain
 Fopþeprtan, to burst
 Fopþreban, to prostrate, to overthrow
 Fopþugan, to avoid
 Fopþeapan, to bite off
 Fopþuð, wicked
 Fopþuðpa, inferior
 Fopþreþan, to censure
 Fopþryman, to avoid
 Fopþon, to destroy
 Fopþuran, to drive out
 Fopþugan, to dry up

Fopþpilmann, to confound
 Fopþealbman, to wax old
 Fopþe-mæpe, eminent, illustrious
 Fopþe-mæplic, eminent
 Fopþe-mæpner, renown
 Fopþeprceapnan, to foreshow, to foresee
 Fopþeprceapung, foreshowing, providence, foreknowledge
 Fopþeprceapener, dishonour
 Fopþeprppæc, a defence
 Fopþeprppeca, an advocate
 Fopþeprppecen, forespoken
 Fopþe-tacn, a foretoken
 Fopþe-þencean } to despair, to dis-
 Fopþe-þencan } trust
 Fopþe-þingian, to plead for, to defend
 Fopþe-þonc, forethought, providence
 Fopþetiohhung, predestination
 Fopþe-ritan, to foreknow
 Fopþgrian, to forgive, to give
 Fopþgitan, to forget
 Fopþgylban, to recompense
 Fopþhealban, not to keep, to lose, to withhold
 Fopþhelan, to conceal
 Fopþhepegrian, to lay waste, to destroy
 Fopþhogian, to neglect
 Fopþhtan } to frighten, to be
 Fopþhtigan } afraid
 Fopþþryman, to pervert, to change for the worse
 Fopþleþan, to conduct, to mislead
 Fopþleþtan } to permit, to relinquish,
 Fopþletan } to lose, to leave
 Fopþleoran, to lose
 Fopþligan, to commit fornication
 Fopþloþen, lost
 Fopþlurþlice, gladly, willingly
 Fopþm }
 Fopþma } first
 Fopþmeah, almost
 Fopþon, before
 Fopþrynel, forerunner
 Fopþrceapnan, to transform
 Fopþrceotan, to anticipate
 Fopþreapnan, to wither
 Fopþrean, to overlook, to despise

Fopplajnan, to be slow, to be unwilling	Fpeo }
Fopplean, to slay	Fpeoh }
Foprtanban, to withstand, to understand, to avail	Fpug } free
Foprtelian, to steal	Fpno }
Foprpelgan, to swallow up	Fpy }
Foprtugian, to pass over in silence	Fpeobom }
Fopð, forth	Fpuobom } freedom
Foppam } for that reason, be-	Fpýðom }
Foppæmpe } cause	Fpeolice, freely
Fopðþrungan, to bring forth, to produce, to accomplish	Fpeolýan, to set free; p. p. geþpýlreb
Fopð-joplæteneþ, free permission, license	Fpeonb }
Fopð-geþtan, to depart, to die	Fpuenb } a friend
Fopðpa, further, worse	Fpynb }
Fopþuccan, to oppress, to tread under	Fpeonb-þæbenn } friendship
Fopþý, therefore	Fpeonþrice }
Fopþuyman, to be presumptuous, to be over-confident	Fpuð, peace
Fopþuyunþ, presumption	Fpuþian, to protect
Foppeopman, to refuse	Fpuð-ycop, an asylum, a refuge
Foppeopþan } to be undone, to	Fpopeþ, consolation, comfort
Foppeopþan } perish	Fpom-peapb, away from, a departing
Foppeopðþullic, excellent	Fpuma, the beginning, the origin
Fopþpýb, destruction, damage	Fpum-þceayt, the origin, the first cause
Fopþýman, to forewarn	Fpum-þcol, an original station, a proper residence
Fopþeþ-jæþeþ, a foster-father	Fpýmð, the beginning
Fopþeþ-moþoþ, a foster-mother	Fugel, a fowl, a bird
Fot, a foot	Ful, futil, impure
Fox, a fox	Fulþpemeþ, perfect
Fþam, from	Fulþpemeþner, perfection
Fþam-geþtan, to depart	Fulþpeman }
Fþea, a lord	Fulþpemma }
Fþea-þpūhten, a supreme lord	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eode
Fþecen }	Full, full
Fþecenbþic } dangerous	Fullice, fully
Fþecenlic }	Fulluht, baptism
Fþecn }	Full-þypcan, to complete
Fþecennþ, danger, peril	Fulneah, nearly, full nigh
Fþeþþuan, to comfort	Ful-þuht, full right
Fþegnan } to ask, to inquire, to	Fulþpuyan, to confide
Fþugman } know by asking	Fulþum, help
Fþemb, foreign, outer	Fultumian, to help, to support
Fþeme, profit, advantage	Funþian, to strive, to try, to tend to
Fþemeþ, a stranger	Fup, a furrow
Fþemman, to effect, to do, to penetrate	Fupþon }
	Fupþum }
	Fýllan, to fill
	Fýlþt, help

Fȳr, fire
 Fȳren, fiery
 Fȳmest, at all, at most
 Fȳpp, far
 Fȳpr, furze
 Fȳppuan, to support, to promote

L.

Labeþuan } to gather, to join, to
 Læþuan } resort
 Labeþranȝ, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Læfol, tribute
 Lælan, to sing
 Læbop, an incantation
 Læner, lust
 Læmen, sport, pleasure
 Læn }
 Langan } to go
 Læpreȝ, the ocean
 Lært, the soul, the spirit
 Lærtlic, ghostly, spiritual
 Lærtlice, spiritually
 Læcrīan, to ask, to find out by
 asking
 Læabop, together
 Læanbīdan } to abide, to wait for
 Læbīban }
 Læanbȳþan, to answer
 Læap, the year
 Læap-mælum, yearly
 Læapa } formerly, certainly
 Læape }
 Læaprot, difficult
 Læapo, prepared, ready
 Læapo-wita, intellect, understanding
 Læapman, to prepare
 Læapcung, asking, inquiry
 Læat-peapb, a gatekeeper
 Læþeþan, to behave
 Læbeacnan, to point out, to nod
 Læbeb, a prayer
 Læbeb-man, a beadsman, a man em-
 ployed in prayer
 Læbelgan, to be angry
 Læbeþhtan, to enlighten
 Læbetan, to improve, to make
 amends

Læbegan } to buy
 Læbȳegan }
 Læbīban, to pray
 Læbūban, to bind
 Læblenban, to bland, to mingle, to
 pollute
 Læbhȳuan, to rejoice
 Læboþ, a command
 Læbweþan, to spread
 Læbpengan } to bring
 Læbpungan }
 Læbugan, to band
 Læbȳþ, birth, family, origin
 Læbȳuan, to happen, to come to
 pass
 Læceoran, to choose; p. p. gecopen
 Læceþpan } to turn, to have re-
 Læcȳpan } course to
 Læclænȳan, to cleanse
 Læcnapan, to know, to discover
 Læcoplic, fit, proper
 Læcunbelic } natural
 Læcȳnbelic }
 Læcȳnb, nature, kind, manner
 Læcȳnbe, natural
 Læcȳnbelice, naturally
 Læcȳþan, to make known
 Læcȳþe, a country
 Læb }
 Læb } a song
 Læb }
 Læbapenlic, seamly
 Læbal, a separation
 Læbeþe, fit, suitable
 Læbon, to finish, to complete
 Læbweþer }
 Læbeþeþer } trouble
 Læbeþer }
 Læbeþan, to disturb
 Læbēlan } to mislead, to deceive,
 Læbēlgan } to seduce
 Læbpola, error, heresy
 Læbpol-mȳrt, the mist of error
 Læapman }
 Læapmagan } to earn, to deserve
 Læapmug, merit, desert
 Læecan, to make addition
 Læebnȳan, to renew
 Læenbeþȳþan, to set in order
 Læebnan, to and, to finish

- Leenboblic, that which will end
 Leeopian, to discover, to show
 Lefagen, glad
 Lefapan, to go, to travel, to dis-
 Lefea, joy, gladness
 Lefegan } to join, to unite, to com-
 Lefegean } pose
 Lefelan, to feel
 Lefeohht, a fight, war
 Lefepa, a companion
 Lefepnæben, companionship
 Lefepwice, a society
 Lefepþan } to give wings
 Lefepþuan }
 Lefht, a contention
 Lefon, to receive, to take, to catch
 Lefneban, to feel
 Lefneþner, the feeling
 Lefnwæge, mind, opinion
 Lefnwæge, celebrated
 Lefneþan, to perceive
 Lefnemian, to finish, to fulfil, to
 perpetrate
 Lefneogan, to set free
 Lefultumian, to help
 Lefyllan, to fill, to fulfil, to satisfy
 Lefynn, long ago
 Lefynnþuan, to promote, to improve
 Legabepuan } to gather, to unite,
 Legæþepuan } to bring together
 Legæþepuan }
 Legabepung, a gathering, a collec-
 tion
 Leglengan } to decorate
 Llenzan }
 Legongan, to pass through
 Legpapian, to touch
 •Legpupan, to seize
 Legyuan, to clothe; p. p. gegæpeb
 Lehatan, to promise
 Lehwætan, to bind, to enslave
 Lehealban, to hold, to keep, to pre-
 serve
 Lehebe, seized
 Lehelpan, to help, to assist
 Lehentan, to pursue, to seize
 Leheopan }
 Leheþan } to hear, to obey
 Lehypan }
 Leheþan }
 Leheþenb, a hearer
 Leheþner, the hearing
 Lehicgan } to seek after, to regard,
 Lehyrgan } to discover
 Lehipan, to form
 Lehpneorjan, to fall
 Lehpunan, to touch
 Lehpæt }
 Lehpalc } every one
 Lehpæþeþer, everywhere
 Lehpæþer, everywhere
 Lehyðan, to hide
 Lehyppum, obedient
 Lehyppumner, obedience
 Lehyprt, adorned
 Lelac, an assembly, a collection
 Lelanbian, to approach
 Lelæban, to lead
 Lelæpan, to teach, to instruct
 Lelærtan, to continue, to perform
 Lelæra, belief
 Lelæarful, faithful
 Lelæman, to recompense
 Leleran } to believe
 Lelyran }
 Lelæopnian, to learn
 Lelectan, to hinder, to cause delay
 Lelic, a likeness
 Lelic, like, suitable
 Lelice, likewise
 Lehicgan, to lie
 Leluman, to cement, to unite
 Lelupan, to happen
 Leþþan, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-rcapa, a proud wretch
 Lelytæb, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægt, greatness
 Lemæne, common, general
 Lemænehce, in common
 Lemæpe, a boundary
 Lemæppian, to praise
 •Lemag, a relation
 Lemal-mægene, a multitude
 Leman } to attend, or care for
 Lyman }
 Lemana, a company

Lemeapcian, to appoint, to determine bounds

Lemelept, negligence

Lemen, care

Lemengan, to mix, to mingle, to form

Lemet, measure

Lemet, docile, meet, suitable

Lemetan, to meet, to find

Lemetæyt, modest, moderate

Lemetgian, to moderate, to regulate

Lemetgung, moderation, measure

Lemerlic, suitable, fit, moderate

Lemong, among

Lemot, an assembly

Lemunan, to remember

Lemunbbýðan, to protect

Lemynd, memory

Lemyndgian, to remember

Lemyndþýrþe, memorable, worthy of remembrance

Leneahþne, near

Lenealæcan, to approach

Leneþan, to subdue

Leniman, to take, to conceive

Lenoꝝ } sufficiently, enough

Lenoh }

Lenýðan, to compel

Lenýht, abundance

Leo } formerly, anciently

Lau }

Leoc, a yoke

Leocra, a sighing

Leog } young

Lauug }

Leolca } the yolk of an egg

Loleca }

Leolecan, to allure

Leomeþung, lamentation

Leompe, sorrowful

Leomþian, to grieve, to mourn

Leond, through, over

Leond-lihtan, to enlighten

Leond-þenan, to shine through

Leond-þitan, to look over, or beyond

Leopenan, to open

Leopn, desirous

Leopne } earnestly, willingly

Loþne }

Leopnfull, desirous, anxious, diligent

Leopnfullhe, very earnestly

Leopnfuller, earnestness, anxiety

Leopnian } to desire anxiously, to

Lapnian }

Lapnan }

Leopnhc, earnest

Leopnhce, studiously, earnestly

Leoptþuman, to despair

Leot }

Let }

Lit }

Lyt }

Leotan, to melt, to pour

Lepab, consideration, a condition

Lepab, considered, constituted

Lepabryce, prudence

Lepæcan, to seize

Lepært, distracted

Lepæpian, to take by force

Lepæpan, to bind

Lepec, government, correction, skill

Lepecan } to say, to instruct, to

Lepeccan } prove, to subdue

Lepechce, widely, diffusely

Lepela } apparel

Legeþela }

Lepenman, to adorn

Lepenu, ornaments

Lepuht } desert, a reward

Lepyht }

Lepuht } suitable, right, fit

Lepyht }

Lepum, a number

Lepurenhc, suitable

Lepurenhce, suitably, fitly

Lepurnian, to agree, to suit

Lepum, space

Lepyman, to lay waste

Leþamnian } to unite, to collect to-

Leþomnian } gether

Leþanþob, afflicted, grieved; p. p. þanþian

Leþelan, to happen

Leþelic } happy, prosperous

Leþelig }

Leþelhce, happily, prudently

Leþeligner }

Leþelh }

Leþceab, reason

Leþceablce }

Leþceabþhce } rationally

- Lerceabpr } rational, intelligent
 Lerceabprlic }
 Lerceabprner, reason
 Lerceart, a creature
 Lerceapen, formed; p. p. reyppan
 Lerceapan, to view, to regard
 Lerceaban, to corrupt
 Lercinan, to shine, to shine upon
 Lercepan, to appoint, to ordain
 Lerceylan, to shield, to defend
 Lercynpeb, clothed; p. p. arcyppan
 Lerecan, to seek
 Lereon, to see
 Lereban, to say, to prove
 Lerecner, an appointment, an institution
 Lereccan, to set, to compose, to compare
 Lerepenlic, visible
 Lereblice, peaceably
 Lerebruma, peace-loving
 Leriebbe }
 Lerieht } the sight
 Lerieht }
 Lerið, a companion
 Leromnung, an assembly
 Lertanbau, to stand, to attack, to press upon
 Lertabehan } to establish, to make
 Lertapolian } steadfast
 Lertæppan, to go, to step, to approach
 Lertæþing, stable, steadfast
 Lertigan, to ascend
 Lertallan, to stop, to restrain, to be still
 Lertincan, to smell
 Lerteopan }
 Lertopan } to guide, to rule, to
 Lertypnan } correct
 Lertonban, to confine
 Lertpanþrian, to strengthen
 Lertpeon }
 Lertpeon } wealth, gain
 Lertpynan, to gain, to obtain, to begot
 Lerund, sound, safe, secure
 Lerundfullice, securely, prosperously
 Lerundfulner, health, prosperity
 Lerundþuan, to separate
 Lerpencan, to afflict
 Lerpican, to cease, to desist
 Lerpigean }
 Lerpugian } to be silent
 Lerpinc, affliction, trouble, labour
 Lerpiðþuan, to subdue
 Lerpurter, a sister
 Leryngian, to sin
 Leta, as yet, again
 Letacnian, to betoken
 Letæcan, to teach, to explain, to show
 Letælan, to accuse, to reprove
 Letære, mest: sup. Getæroft
 Letenge, heavy
 Letenge, happened
 Leteon }
 Letion } to draw, to attract
 Leteopian, to grow weary
 Letara, one who assents
 Letarian, to assent, to allow
 Letanc }
 Letoht } thought
 Letapeneb, wetted
 Leteaht, counsel, purpose
 Leteahtepe, a counsellor
 Letencan } to think, to consider, to
 Letincan } remember
 Leteoban, to associate
 Leteobe, a language
 Letinnan, to disperse
 Letolian, to bear, to suffer
 Letpopian, to suffer
 Letþuen, joined
 Letþænan, to moisten
 Letþæp, conformable, agreeing, at peace
 Letþæpehce, harmoniously
 Letþæþuan, to adopt, to make conformable
 Letþylb, patience
 Letþylbehece, patiently
 Letþylbig, patient
 Letban, to happen
 Letiohhan, to determine, to appoint
 Letpeope, true, faithful
 Letpeoplice, faithfully
 Letpeopian, to conspire
 Letpyman, to encourage

- Leunnan, to grant
 Leunpocrian, to be sorrowful, to be disquieted
 Lapanian, to diminish
 Lepapenian, to warn, to beware
 Lepscan, to excite
 Lepagan, to weigh down
 Lepealblepep, a rein
 Lepeb, madness
 Lepelgian, to enrich
 Lepelt-lepep, a rein
 Lepemian, to allure
 Lepeopban, to be, to come to pass
 Lepeopbian, to make honourable, to distinguish
 Lepexan, to grow, to accrue
 Lepibep, the weather
 Lepul }
 Lepill } a wish, the will
 Lepin, labour, a battle, war
 Lepinna, an enemy
 Lepinnan, to conquer
 Lepij, certain
 Lepylce, certainly
 Lepit, understanding
 Lepic-lear, witless, foolish
 Lepit-loca, the breast
 Lepita, a witness
 Lepitan, to depart
 Lepitney, knowledge
 Leplat, debased
 Lepput, a writing
 Lepput, a change, a course of events
 Lepuna, a custom, wont
 Lepunehc, wonted, usual
 Lepunian, to be wont
 Lepunyum, pleasant
 Lepypcan, to make
 Lepypht }
 Lepyphto } merit, deserving
 Lepypcan, to wish
 Lobbian, to sing
 Lepan, to prepare
 Lapan, to give
 Lepenbe, giving
 Lepeney, greediness
 Lepol, bountiful
 Lype, greedy, anxious
 Lypu, a gift
 Lysant, a giant
 Lulp, arrogance
 Lulpan, to boast
 Lum
 Lum-cyn }
 Lum-cynn } a jewel, a gem
 Lumelejt, negligence
 Lum-peceb, a palace
 Lunywt, ample
 Lungpa, a youngster, a scholar
 Lugoðhab, the season of youth
 Liomop, sad
 Larycan, to sigh, to sob
 Lye-la-geye, yes, O yes!
 Laryian, to desire, to covet
 Lutruc }
 Lutruc } covetousness, desire
 Llab, pleasant
 Llar }
 Llar } glass
 Llar-blutpu } glass-clear, trans-
 Llar-blupne } parent
 Llear, skilful, prudent
 Llenган, to adorn
 Lhban, to glide, to slip
 Lhopian, to sing
 Lhopopb, a song, metre
 Lnet, a gnat
 Lnopman, to lament, to grieve, to groan
 Lnopnung, lamentation
 Lob, God
 Lob, good
 Loba, a Goth
 Lobcumb, divine
 Lobcumbelica, divinely
 Lobcundnyr, deity, divine nature
 Lobney, goodness
 Lold, gold
 Lold-hopb, a hoard of gold
 Lold-ymit, a goldsmith
 Lpan, to dig, to delve
 Lpan, fierce, enraged
 Lpapien, to grope
 Lpæg, grey, green
 Lpeat, great
 Lpene, green
 Lpeman, to become green
 Lpetan }
 Le-gpetan } to greet, to address
 Lpum, grim

Lpnot, a particle, an atom
 Lpopan, to grow
 Lpund, ground, earth, bottom
 Lpund-lear, groundless, unfathom-
 able
 Lpund-peal, a foundation
 Lpymetan }
 Lpymetagan } to grunt, to roar
 Luma, a man
 Lum-junc, a leader
 Luð, a conflict
 Lydene, a goddess
 Lylban, to pay
 Lylben, golden
 Lylt, guilt
 Lýtreppe, a miser

ð

ðabban, to have
 ðabop }
 ðabpe } bright, surane
 ðært, detained
 ðærtæbom, captivity
 ðægel }
 ðægal } hail
 ðæl }
 ðælo } health
 ðælu }
 ðæle }
 ðæleð } a man, a hero
 ðælga, light
 ðæmeb-jung, cohabitation
 ðæpenb, an errand
 ðæpfejt, harvest
 ðæplu, laudable
 ðær, a command
 ðæp, heath, heather
 ðæto, heat
 ðal, sound, hale
 ðahg, holy, a saint
 ðalrian }
 ðealrian } to pray, to beseech
 ðam, a home, a house
 ðam-ært, an inhabitant
 ðangian, to hang
 ðap, hoary
 ðapa, a hare
 ðat, hot
 ðacan, to call, to name, to command

ðatheoptner, hot-heartedness,
 anger, fury
 ðaxian, to hate
 ðape, sight, aspect
 ðe }
 ðie } he, any one, it
 ðit }
 ðearb, a head
 ðearob-beah, a crown
 ðeag }
 ðeah } high; comp. ðyhpe; sup.
 ðean } ðeþra
 ðeahner }
 ðeaner } height, highness
 ðeah-peþep, a great tempest
 ðeal, a hall
 ðealan, to heal; imp ðal
 ðealban, to hold, to incline
 ðealy, half
 ðealic, high, exalted
 ðeahce, highly
 ðealcop, more highly
 ðean, needy, poor
 ðeanlic, vile, worthless
 ðearb, hard
 ðearþe, severely; sup. ðearþort
 ðearþ-heopt, hard-hearted
 ðearþ-rælig, unhappy
 ðearþ-rælið, a hard lot, unhappi-
 ness
 ðeapm, harm
 ðeapm-cpbbigan, to speak ill of
 one
 ðeapepa, a harp
 ðeapepe, a harper
 ðeappian, to play on the harp
 ðeappung, harping
 ðeapeþuan, to restrain, to control
 ðeapþ-junc, a chieftain, a noble
 ðebban, to raise, to lift up
 ðeþg, heavy
 ðeþgan, to be heavy or sad, to
 weigh down
 ðeþglu, heavily, grievously
 ðeþgner }
 ðeþmer } heaviness, sorrow
 ðelan }
 ðelan } to cover, to conceal
 ðelban, to bend, to incline
 ðell, Hell

Þell-papa, an inhabitant of hell	Þir, his
Þelm, the head, the top of anything	Þir, form, hue
Þelma, a helm, or ruddier	Þip-cuð, familiar
Þelpa, to help	Þipung, pretence, appearance
Þenan, to oppose, to repress	Þleap, a mound, a barrow
Þeuð, poverty, trouble, punishment	Þlaþop, a lord
Þeopencuð, heavenly	Þlaþop-þeape, lordship, government
Þeopian, to mourn	Þleahcep, laughter
Þeophon, heaven	Þleobop, a sound
Þeophon-copt, heavenly bright	Þlyra, fame, report
Þeopot, a hart	Þlyreabig, celebrated
Þeoppumian, to obey	Þlyreabigner, celebrity
Þeopt, a hart, a stag	Þlub, loud
Þeopte, the heart	Þlutep, clear
Þep, here	Þlyrtan, to listen
Þepa, to obey	Þnæppian, to rest, to lie
Þepe, a crowd, an army	Þnerc, soft, tender
Þepe, fame	Þnipan, to bend
Þepeð, a court, a family	Þogian, to be desirous, to be anxious
Þepe-geat, a weapon	Þol, a hole
Þepe-punc, an enemy	Þolb, faithful
Þepe-tema, a chieftain, a leader of an army	Þolm, the ocean
Þepe-toha, a consul, a leader of an army	Þolt, a wood, a grove
Þepeþian, to despise	Þonb, the hand
Þeþge } an army	Þopa, hope
Þeþge } an army	Þopian, to hope
Þepuan, to praise	Þopareafe, a sink
Þepung praise, favour	Þonb, a hoard, a treasure
Þeþic, glorious	Þonb-geþepon, a treasure
Þibep, hither	Þopp, reproach, derision
Þibep þibep, hither and thither	Þpæb, ready, swift
Þigan, to hasten	Þpæbhc, speedy
Þige, the mind, energy, care	Þpæbhc, speedily, quickly
Þige-læyt, heedless	Þpæb-þepner, a swift course
Þige-þnot, a wise mind	Þpæb-þeone, a chariot
Þigian } to strive, to think, to an-	Þpægel, a garment, apparel
Þigian } endeavour	Þpæbe } quickly
Þig-þcip, familyship	Þpæbe } quickly
Þilbe, a battle	Þpeoran, to fall
Þumþelf, himself	Þpeore, violently approaching, e.g. a storm
Þinan } hence	Þpeorenþ } perishable
Þionan } hence	Þpeorenþic } perishable
Þimban, behind	Þpeop, cruel, troubled
Þunbe, a hind	Þpeop } repentance
Þungþian, to hunger	Þpeop } repentance
Þuop, a hinge	Þpeopan, to rue, to repent
Þybe } a protector, a ruler	Þpeoppian, to rue, to be sorrowful
Þyþbe } a protector, a ruler	Þpepan, to agitate, to lift up
	Þþertan, to lie down

Hpeþep, the mind
 Hpuoh, rough
 Hpor, a roof, the top of anything
 Hpor-fæst, roof-fast, firm
 Hpon-mepe, a whale-pond, the sea
 Hpor, prone, bent down
 Hpure, the earth
 Hpyne, ruin
 Hmetæ, how, in what manner
 Hnub, a hound, a dog
 Hnub-nigonctig, ninety
 Hnubpeð, a hundred
 Hnub-ƿeƿonctig, seventy
 Hunig, honey
 Huntæ, a hunter
 Huntian, to hunt
 Hupu, at least
 Hur, a house
 Hurf-hipbe, a keeper
 Hpa, who, any
 Hpat, brave
 Hƿæt, which, what
 Hƿæte, wheat
 Hƿæþep, whether, either
 Hƿæþne, nevertheless
 Hƿæt-hreġa, a little, in some measure
 Hƿæt-hƿeganunġer, in some measure, in some degree
 Hƿealpa, expanse, convexity
 Hƿeapƿian } to turn, to turn round,
 Hƿeoƿƿan } to depart, to wane
 Hƿeƿan
 Hƿeapƿunġ, inconstancy, changeableness
 Hƿelc, any
 Hƿene, a little
 Hƿeol, a wheel
 Hƿeƿhlc, changeable
 Hƿiþne, whither
 Hƿile, a while, time
 Hƿilenbhlc, for a time, temporary
 Hƿilum, sometimes
 Hƿit, white
 Hƿon }
 Hƿonne } a little, somewhat
 Hƿonan }
 Hƿonon } whence, how
 Hƿone, any one
 Hƿonne, when

Hƿunfulner, changeableness
 Hƿyrt, a circuit
 Hyðan }
 Le-hyðan } to hide, to conceal
 Hyðe, a hide, a skin
 Hyhtlc, joyful, desirable
 Hylt, a hilt of a sword
 Hypan, to hear, to obey
 Hypan, to imitate
 Hypanbe, horned, having a beak
 Hyrt, an ornament
 Hyrtan, to adorn
 Hyrtan, to deride, to revile
 Hyrtunġ, reviling, reproach
 Hyð, a haven

I.

Ic, I
 Ibel }
 Ibel-georn } idle, vain
 Ieglanb }
 Iglonb } an island
 Ilanb }
 Ielb, old. See ealb, comp. Ielþra,
 sup. Ielbert
 Ilc, the same
 Immebeme, unworthy, imperfect
 Inc, you
 Incofa, the mind, the breast
 Ineƿe, provision
 Inġan }
 Innan } to enter
 Inġehyġt, intention, thought
 Inġeþanc }
 Inġeþonc } thought, mind
 Inlice, internally, in itself
 Inna }
 Innan } within
 Innanƿeapb }
 Inneƿeapb } inward
 Innoð, the stomach
 Innunġ, that which is included
 Inneapblice, thoroughly, inwardly
 Inpib-þonc } an inward thought, a
 Inpib-þonc } deceitful thought
 Iob, Jove
 Ipan, to run
 Ipe }
 Iprunġ } anger
 Iprian, to be angry

lȳ, ice
 lȳȝ, icy
 lȳacge, Ithaca
 lū, formerly

K.

Karene, Caesar, an emperor
 Kuning, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Lacnian, to heal
 Labteop }
 Labbeop } a leader, a guide
 Latteop }
 Latbiop }
 Læce, a physician, a leech
 Læce-cwært, the art of medicine,
 medicine
 Læce-bom, medicine, a remedy
 Lædan, to lead
 Læden, Latin
 Læran, to leave, to relinquish
 Læn }
 Lean } a reward
 Lænan, to lend
 Læne, slender
 Læng } long; comp. leng; sup.
 Lange } lenger
 Long }
 Læpan, to teach
 Lær, less
 Lærtan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Lær, the remainder, what is left
 Lægu, water
 Lægu-plob, ocean-flood
 Lægu-ræam, the sea, the ocean
 Lænþ }
 Lænþ } land
 Læng } tall
 Long }
 Lange } long, a long time
 Longe }
 Læng-ræp, long continuance
 Langrun, lasting, long
 Lær, learning, lore, admonition
 Læpeop, a teacher, a master

Lært, at length
 Late, late; comp. latop
 Læð, hateful, hostile, destructive
 Læðlice, horribly
 Leaf, permission, leave
 Leaf, a leaf
 Leahtep, a sin, a crime
 Leanian, to reward, to recompense
 Leaf }
 Leaf-hc } false, loose
 Leaf-rpell, a fable
 Leaf-rpellung, false opinions, false
 speaking
 Leafung, lying
 Leax, a salmon
 Leccan, to moisten, to be wet
 Lecgan, to lay down, to lower
 Lef, left
 Leg }
 Lega } a flame
 Lȳ }
 Legan, to lay, to place
 Lencten, Lent, the spring
 Leng, length
 Leo }
 Leon } a lion
 Leob }
 Leob-ræpe } a nation, a people
 Leob-rpuma, a leader, a chieftain
 Leob-hata, a hater of people, a
 tyrant
 Leohr, light
 Leohstan, to lighten, to make light
 Leof }
 Leof } precious, beloved, dear
 Leof }
 Leorian }
 Libban } to live
 Lȳrian }
 Lȳrgan }
 Lybban }
 Leofwæl, estimable
 Leofpenþ, beloved, acceptable
 Leogan, to tell a lie, to deceive
 Leoma, a ray of light
 Leornian }
 Leornigan } to learn
 Leob }
 Leob } a verse, a poem, a lay
 Leob-rȳphta, a poet
 Lettan, to hinder

Libbenbe, living
 Lac } like
 Lehc }
 Lac } the body
 Lachoma }
 Lacetan } to pretend, to dissemble
 Lacettan }
 Lacgan } to lie, to extend
 Lagan }
 Lachamlice }
 Lachomlice } bodily
 Lacian, to please, to like
 Lacpýrð, worthy of esteem
 Læf, life
 Læp, the liver
 Læget, lightning; pl lýtgetu
 Lihtan, to shine, to give light
 Læm, a limb
 Læmlice, fitly
 Lænb-pigenð, a warrior with a shield
 Læran, to collect, to gather
 Lætte, favour
 Lært, science, skill, power
 Lærtum, skilfully
 Læð, a cup
 Læð, mild
 Læpan, to sail
 Læð-mon, a sailor
 Læxan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lof, praise
 Lonber-ceopl, a husbandman
 Loppe, a flea
 Lorian, to lose, to perish, to go away
 Lot, a lot, deceit, craftiness
 Loe-pnenc, deceit
 Lox, a lynx
 Læve, love
 Lærian, to love
 Lærienð, a lover
 Lungne, forthwith, quickly
 Lært, desire, pleasure, lust
 Lært-bæp, cheerful
 Lært-bæpe, desirous
 Lært-bæplice, delightfully, with delight
 Lært-bæpner, happiness, desire
 Lærtlice, willingly, joyfully

Lærtum, willingly
 Lætan, to incline
 Lýtcan, to pluck up
 Lýtan, to permit
 Lýt, the air
 Lýtcan, to wish, to choose, to be pleased with
 Lýt, little
 Lýtæg, crafty
 Lýtél } little, small; comp. lær, sup.
 Lýtél }
 Lýt, lært
 Lýtlice, deceitfully
 Lýtlian, to diminish, to lessen

O.

Oacian, to make, to form, to do
 Oæben, a maiden
 Oægen, virtue, strength, might, power
 Oægen-cpært, chief strength
 Oægen-rcan, a huge stone
 Oægn, power
 Oægð, a maiden, a country, a tribe, a kingdom
 Oægð-hab, virginity
 Oæg-plice, a species, a form
 Oæl, a space of time
 Oænan } to mean, to intend, to
 Oænan } lament
 Oæniðu }
 Oæne } a crowd, many
 Oæni }
 Oæniðu }
 Oæra, famous, celebrated, great; sup. Oæport
 Oæpe } excellent
 Oæpe }
 Oæplic, noble
 Oæpnan, to be celebrated
 Oæpð, greatness, glory, praise; pl. miracles
 Oært, a mast
 Oært, most, greatest. See Oýcel
 Oætan, to dream
 Oæð, measure, degree, condition, lot
 Oæg, a relation
 Oægan, to be able
 Oægycep, a master
 Oægo-punc, a citizen, a man

Man } a man
 Mon }
 Man, sin, wickedness, evil, disease
 Man, sinful, wicked
 Man-full, full of wickedness
 Manian, to admonish
 Mang-yealb } manifold
 Mon-yealb }
 Mang-yealbic, complicated
 Mannian, to people, to fill with men
 Manþrewe, gracious
 Mapa, greater. See Mysel
 Mape, more
 Maptȳr, a martyr
 Maðm, a vessel
 Maðm-hȳrbe, a treasurer
 Meahc } strength, might, power
 Mht }
 Meapc, a boundary, a territory
 Meapcian, to mark, to mark out
 Meapman, to err
 Mere, a sword
 Meb, meel, reward
 Mebeme, worthy, desirable, perfect
 Mebemlice, worthily
 Mebemner, dignity
 Mebpumner } infirmity, weakness
 Mebpumner }
 Mebpȳmner }
 Melbian, to make known, to display,
 to inform against
 Mele, meal
 Mengian, to mix
 Mengio, a multitude
 Mennȳc } human, humanity
 Mennȳclic }
 Meobum, meritorious
 Meox, dirt
 Mepe, a mere, a lake, water
 Mepe-flob, the ocean
 Mepe-hengert, a sea-horse, a ship
 Mepe-rtneam, the sea-stream, the
 ocean
 Mepege } joyful, merry
 Mupge }
 Mepȳc, a marsh
 Metan, to meet, to find, to observe
 Metan, to measure, to mete, to com-
 pare
 Mete, meat

Metgan, to mete, to moderate, to
 rule
 Metgung, moderation
 Metob, the Creator
 Micel } much, great
 Mysel }
 Micellic, great
 Micelner, greatness
 Micler, much
 Miclum, greatly
 Mib } with
 Mib }
 Mibban-eapb } the earth, an en-
 closure
 Mibban-geapb }
 Mibbepeapb, midward
 Mibbel, middle
 Mibpreht, middle age
 Mibgehealban, to satisfy
 Miblerc } midmost, middle class,
 middle
 Mibmert }
 Mib-ope, the middle region
 Mib-pinter, mid-winter, Christmas
 Mibte. See Magan
 Mhtug, mighty
 Mhtuglice, mightily, powerfully
 Mib, mild, merciful
 Mib-heopt, merciful
 Mib-heoptner, mercy
 Mibman, to have mercy, to pit
 Mibmung, mercy, pity
 Miltre, mercy
 Min, mine
 Mimbrian, to advise, to remind
 Mircan, to mix, to dispose
 Mir-cȳpan, to wander
 Mirsæb, a misdeed
 Mirhepȳrian, to pervert
 Mirlic } various
 Mirlic }
 Mirt, a mist
 Miban, to conceal
 Mob, the mind
 Mobep }
 Mobop } a mother
 Mobup }
 Mobig, proud
 Mobilic, magnanimous
 Mob-repa, the mind, the mind's sense
 Molbe, the earth
 Mona, the moon

Wonað } a month
 Wouð }
 Wonecyn, mankind
 Wop, a moor
 Wopgen, the morning
 Wopgen-ŕteoppa, the morning star
 Wopþop, murder
 Wopt, must
 Wot, must, can
 Wunt, a mount, a mountain
 Wunt-giop, the Alps, the mount of
 Jupiter
 Wupnan, to mourn, to care for, to
 regard
 Wut, a mouse
 Wut, must, new wine
 Wuð, a mouth
 Wýnegian } to remind
 Wýngian }
 Wýnla, inclination
 Wýntan, to propose
 Wýpæg } pleasure, delight
 Wýpæg }
 Wýpian, to hinder
 Wýpð, pleasure

N.

Nabban, not to have
 Nacob, naked
 Næþpe, a serpent
 Næneg, none
 Næpe } was not
 Nær }
 Nærre, a promontory
 Nara } the nave of a wheel
 Nara }
 Nagan, not to have or possess
 Næht }
 Næht } naught, nothing
 Næuht }
 Napuht }
 Nalær, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Nat, i. e. ne-pat. See putan
 Naupen, neither
 Neabinga, necessarily
 Neah }
 Nean } nigh, near
 Neap }

Neahr }
 Nahr } night
 Neapra }
 Neapen } narrow
 Neapop }
 Neapra }
 Neapaner, trouble, distress
 Neapen, straitly
 Neapenney, anxiety
 Neapman, to straiten
 Neat }
 Netn } cattle, a beast
 Nýten }
 Neapert } presence, neighbourhood
 Neper }
 Neb, the face
 Nebe } necessarily
 Nýbe }
 Neb-beapn } need, necessity, ne-
 Neob-beapn } cessary
 Nib-beapn }
 Nemnan, to name, to mention
 Neob-ŕpæce, voluntarily
 Neob-beapre, necessities
 Neuten, cattle, a beast of burden
 Neopan, beneath
 Neopera, lower, inferior
 Neopol }
 Nipol } prostrate
 Neþgean } to preserve
 Neþuan }
 Neþgenb, a saviour; participle of
 Neþgean
 Neþe neþe, no, no; by no means
 Net }
 Nett } a net
 Netelic, beastly
 Niban } to compel, to force
 Nyban }
 Nigan } nine
 Nigon }
 Numan, to take, to take away, to
 assume, to adopt
 Niobop, lower
 Nizan } not to know
 Nýtan }
 Nibemeþ, lowest, nethermost
 Nipeþ } downwards, low
 Nipeþlic }
 Nipeþ-healb, downwards

Nipan } newly
 Nipane }
 Nipe, new
 Nopð, north
 Nopð-enbe, north-end
 Nopð-pert, north-west
 Nopþeaparb, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to occupy
 Nu, now
 Nu-pihtæ, just now, straightway
 Nýð-beapf, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pypð, useful

O.

Of, of
 Ofaðon, to remove, to do away
 Ofæceon, to draw out, to remove
 Ofbeazan, to kill, to strike
 Ofbecuman, to come from
 Ofbæl, a fall, a setting
 Ofbælpæ, more prone
 Ofbune, downwards, down
 Ofep, a bank
 Ofep, beyond
 Ofepþæban, to overspread
 Ofepcuman, to overcome
 Ofepþencan, to be drunk
 Ofepþapan, to pass by, to pass over
 Ofepþyll, intemperance
 Ofepþan } to pass over, to pass
 Ofepþangan } away
 Ofepþiotolner } forgetfulness
 Ofepþiotulner }
 Ofepþeopan, to disobey
 Ofepþogian, to despise
 Ofepþyð, a high mind
 Ofepþung, superfluity
 Ofepþmettra } high-mindedness, ar-
 Ofepþmetto } rogance, too much
 Ofepþmob } food
 Ofepþmob } arrogant, proud
 Ofepþmoblic }
 Ofepþmobner, scorn, arrogance
 Ofepþnecan, to instruct

Ofepþræð, superfluity, too great prosperity
 Ofepþreon, to look down upon
 Ofepþrettan, to cover
 Ofepþtæppan, to overstep
 Ofepþyþan, to overcome
 Ofepþteon, to cover over, to overwhelm
 Ofepþeapf, great need
 Ofepþæon, to excel, to surpass
 Ofepþinnan, to overcome
 Ofepþneon, to cover over; part.
 ofepþpugen
 Ofepþitan, to depart
 Ofþenan, to take away
 Ofþiman, to run off, to outrun
 Ofþetan, to let out
 Ofþlyt, desirous of
 Ofþmunan, to remember
 Ofþreaman, to shame, to be ashamed
 Ofþron, to see, to behold
 Ofþrutan, to oppress
 Ofþrean, to slay, to kill, to cut off
 Ofþryþan, to cut off
 Ofþryelgan, to devour
 Ofþ, often
 Ofþteon, to draw off, to deprive
 Ofþmcan, to bethink
 Ofþþuccan, to oppress
 Ofþræð, frequent
 Ofþunþpob, astonished
 Oleccan, to flatter, to allure, to cringe, to gratify
 Olecung, flattery, allurement
 Onælæn } to inflame
 Onhælan }
 Onþipþan } to taste
 Onþyþan }
 Onþitan, to bite, to taste of
 Onþlæþan, to blow upon
 Onþyþþan, to animate, to encourage
 Onceþþan } to turn from, to turn
 Onceþþan } back, to change
 Onceþþan }
 Onceþþan } to know
 Onceþþan }
 Onceþþan, to reply, to echo
 Onþgic, mind, understanding
 Onþpæban, to dread, to fear
 Onþpope, an answer

On-eapbian, to dwell in
 On-ecneyre, for ever
 Onettan, to hasten
 Onrinban, to find, to discover
 Onron, to receive, to accept
 Ongean, against
 Ongunnan, to begin
 Ongitan, to perceive, to know, to understand
 Onhagian, to be at leisure, to be unoccupied
 Onhelban, to incline
 Onhugian, to bow down, to incline
 Onhpepan, to stir up
 Onhpunan, to touch
 Onhpeappan } to change, to go
 Onhpeoppan } away
 Onhypan, to imitate
 Onunnan, within
 Onipnan, to run, to move
 Onlacan, to sport
 Onlayt, at last, at length
 Onlænan, to lend
 Onlætan, to relax
 Onleogan, to belie, to falsify
 Onlic, like
 Onlicney, a likeness
 Onheran, to liberate
 Onlhtan } to enlighten, to shine
 Onlyhtan } upon, to shine
 Onlucan, to unlock
 Onlutan, to incline
 Onracan, to deny, to retort, to reply
 Onrcuman, to shun
 Onrien, an aspect
 Onrygan, to descend, to sink
 Onryttan, to press down, to baset
 Onrytpan, to agitate, to excite
 Orjrunþon, apart
 Onrypan, backwards
 Ontigan, to untie, to unloose
 Onþonce, delightful
 Onpæcman, to awaken, to excite
 Onpenban, to change, to turn aside
 Onppecan, to revenge, to punish
 Onpphan, to reveal
 Onpuman, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openhce, openly, plainly

Opccuman, to overcome; contracted from opecuman
 Opb-ppuma, the origin, the author
 Opealb, old
 Opealb, old age
 Opgellice, arrogantly
 Opmæte }
 Opmete } overmuch
 Opmob, distracted in mind, dejected
 Opmobney, mental disease, madness, despair
 Opyropg, secure, prosperous
 Opyropgner }
 Opyrophner } security, prosperity
 Otepan, to appear
 Oheapan }
 Ohepan } to appear, to show
 Ohep, another
 Ohep, otherwise
 Oðærtan, to commit, to trust, to sow
 Oðpnan, to touch
 Oðracan, to deny
 Oðrtanban, to stand still
 Oðpe, or
 Oðptan, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Peappoc, a park
 Peðbian, to make a path, to tread
 Plantian, to plant
 Plega, play, sport, pastime
 Plegian, to play
 Fleo }
 Fleoh } peril, danger
 Flio }
 Flrolic, dangerous
 Frucu, a prick, a point

R.

Racenta, a chain
 Racu, rhetoric, a discourse, an explanation
 Rab, a riding
 Racan, to reach
 Ræb, a discourse, counsel, advantage

- Ræban, to read, to govern, to decree
 Ræbelle, a riddle, imagination, ambiguity
 Rægl, a garment, clothing
 Ræpan, to bind
 Ræst, rest, repose
 Ræþman, to think, to meditate
 Rap, a rope
 Rað, quickly
 Reað, red
 Reaþene, a spoiler
 Reaþian, to rob, to take away
 Reaþlac, spoil, rapine
 Recan, to reckon, to count, to relate, to explain
 Recan } to regard, to care for, to
 Reccan } direct, to govern
 Reccelear } reckless, careless
 Receleaz }
 Recceleaz } recklessness, careless-
 Recceleaz } ness
 Reccepe, a rhetorician
 Recelf, incense
 Recen } immediately, straight
 Recene }
 Rehtlic } rightly, justly
 Ruhtlic }
 Ren } a course
 Ryne }
 Ren, rain
 Reþa } severe, fierce, violent
 Reþe }
 Reþig-moð, fierce in mind
 Ric, dominion, power
 Ric, rich, powerful, in authority
 Ruce, a kingdom
 Rician, to rule, to reign
 Ruban, to ride
 Ruht } right, justice, truth
 Ryht }
 Ruhtan, to correct, to instruct, to make right
 Ruhta, immediately, straightway
 Ruhtenb, a ruler, a governor
 Ruhtic, just, regular, upright
 Ruhtice } rightly, justly, wisely
 Ruhtlice }
 Ruht-pellenb, right willing, wishing what is right
 Ruhtic, rightwise, righteous
 Ruhtmyner, justice, wisdom, righteousness
 Ruman, to number
 Runc, a man, a warrior
 Rumb, the bark, the rind
 Ripa, a handful of corn, a sheaf
 Riþe, ripe
 Rið } a rill, a rivulet, a river
 Ryð }
 Rob, the rood, the cross
 Robor, the sky
 Romanic, Roman
 Ronb-beah, a boss
 Rore, a rose
 Rum, wide, large, august
 Rume, widely
 Rumblic, spacious
 Rumblice, abundantly
 Rummob, bountiful
 Run-coþa, the breast, the mind
 Ryn, a roaring
 Rynan, to roar
 8.
 Sacu, strife
 Sabian, to be weary
 Sæ, the sea
 Sæ-clif, the sæ-cliff, the shore
 Sæb, seed
 Sægan }
 Secgan } to say, to prove
 Segan }
 Sæl, good
 Sæl } better; comp. of rel
 Selþa }
 Sæl } prosperity
 Sælb }
 Sæne, dull, sluggish
 Sæ-tilca, one who ploughs the sea, a sailor
 Sam, whether
 Samab } together, likewise
 Somob }
 Sampa, worse
 Sampabe, unanimously
 Samtenger, continually, immediately
 Sampir, half-wise, unwise
 Samþymbner, agreement, unity

- Sanc } a song
 Sang }
 Sap } sorrow
 Sopp }
 Sap-cmb, a sorrowful saying, a
 mournful song
 Sapiſ, sorrowful, sorry
 Saphic, sorrowful, grievous
 Saphce, sharply, sorrowfully, sorely
 Saul } the soul
 Sapl }
 Sapan, to sow
 Scamian } to blush, to be ashamed
 Sceamian }
 Scanbhc } mean, vile
 Sceonbhc }
 Sceab, the shade, a shadow
 Sceart, creation
 Sceart, a shaft
 Scealan, to owe, to be obliged to any
 one
 Scealc, a servant, a man
 Sceame, shame
 Sceameleas, shameless
 Sceapb, a shard
 Sceappner, sharpness
 Sceapprene, sharp-sighted
 Sceat, a region
 Sceaba, a robber, an enemy
 Sceapian, to behold, to view
 Sceapung, contemplation
 Scelb } a shield; met. an army
 Scylb }
 Scell, a shall
 Sceol, a gang, a crowd, a shoal
 Sceop, a post
 Sceoppenn } the Creator, a maker
 Steppenb }
 Scuppenb }
 Sceopt } short; com. ꝛcýptpa;
 Scopt } *sup. ꝛcýptert
 Sceotan, to shoot
 Sciene, beautiful, shining
 Scilbſ } guilty
 Scylbſ }
 Scima, splendour, brightness, a ray
 Scuman } to shine
 Scunan }
 Scinlac, magic
 Scip, a ship
 Scip-hepe } a fleet of ships
 Scip-hepge }
 Scipꝛcýpa, a pilot
 Scip, pure, clear, sheer
 Scolu, a school, a band
 Scubpæn, a chair of state
 Scýpan, to care for
 Scꝛið, a revolution
 Scucca, the devil
 Scýtan, to verge, to incline
 Scýlb, guilt, sin
 Scýlban, to shield, to defend
 Scýl-ꝛc, a shellfish
 Scýppan, to create
 Scýpmælum, confusedly
 Scýppan, to adorn, to sharpen
 Sealt, salt
 Seapolice, artfully
 Seapu, a fraud
 Seað, a well, a gulf
 Secan, to seek
 Seſ, a warrior
 Seſ, a speech
 Sera, the mind
 Seſt, soft, quiet
 Seſel } a sail
 Seſl }
 Selan, to soil, to stain
 Selcuð } strange, extraordinary.
 Selbcuð } unknown
 Selban } seldom
 Selbhþonne }
 Selbum-hþonne, sometimes
 Seleſt, best; superlative of ſel
 Sely, self
 Selylic, self-liking, self-love
 Self-will, self-will
 Sella, a giver
 Sellan } to give
 Syllan }
 Sellic, wonderful
 Sendan, to send
 Seoc, sick
 Seoruan } to complain, to bemoan
 Seoruan }
 Seorontag, seventy
 Seorung } a complaint
 Seorung }
 Seolſen } silver
 Sýlſon }

- Seolocen, silken
 Seon, to see
 Setl }
 Setl } a seat
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Sicila, Sicily
 Sib, wide, various
 Sibo }
 Sibu } a custom
 Siepan, to lie in wait, to plot
 Sirtan, to sift
 Sigan, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigenð, thirsty
 Sige-heod, a victorious nation
 Simle }
 Symbel } always
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geof, a money gift
 Singal }
 Singala } continual, lasting
 Singallice, perpetually
 Singan, to sing
 Sincpe, wedlock
 Sint. See sejan
 Sioca, a sick person
 Sioron, seven
 Siocopa, bran
 Sioloc, silk
 Siorman, to saw
 Sið, time, occasion, a path, an arrival
 Siðþan }
 Siðþan } after, afterwards
 Siðþan }
 Sittan, to sit, to dwell
 Slæpð, sloth
 Slapan }
 Slepan } to sleep
 Slap, slow
 Slean, to slay, to strike, to cast or
 throw
 Slepan on, to slip on, to cast on
 Slutan, to slit, to tear
 Slid, changeable, inconstant
 Smal, small
 Smealic, subtle, deep, profound
 Smealice, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcian, to smile
 Smeaung, argument
 Smeç, smoke
 Smolt }
 Smýlt } mild, gentle, calm, smooth
 Smugan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Snipan, to cut off
 Snýttro, wisdom
 Sorte, softly, gladly
 Sol, mire
 Somne }
 Toromne } together
 Son, a sound
 Sona, soon, immediately
 Sonb, sand
 Sonbbeoph, a sand-hill
 Sonbcopn, sand, grains of sand
 Sojan, to sorrow, to grieve, to be
 anxious
 Soð }
 Soða } true
 Soþan }
 Soð-cpbe, a true saying, a maxim
 Soð-fært, just
 Soð-færtneç, truth, sincerity
 Soð-ypell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite,
 to seduce
 Speapca, a spark
 Speb, means, power, wealth, effect
 Spell, speech, language, discourse,
 argument
 Spellian, to speak, to teach
 Spigettan, to spit
 Spipian }
 Spypian } to inquire, to seek after,
 Spýpigan } to argue
 Spoy, a pursuit, a track
 Spnæc, speech, language, subject of
 discourse
 Spnecan, to speak
 Spningan, to spring

Spnyttan, to sprout, to bud
 Staf } a staff, a letter
 Stan, a stone, a rock
 Stanban } to stand, to be
 Stoban }
 Stan-ƿeapn-gum, a precious stone
 Stað, a shore
 Stapelian } to establish, to support
 Stapolian }
 Stapol, a foundation
 Stapol-ƿært, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Stebe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Stepan }
 Steoplear, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppopep, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Staccian, to stick, to remain
 Sticel, a sting
 Stag, a path
 Stagan, to depart, to ascend
 Stalle, still, quiet, fixed
 Stalney, stillness, tranquillity
 Stangan, to sting
 Stenbenbe, standing
 Storn, a storm
 Storn-ƿæ, a stormy sea
 Stop, a place, a dwelling
 Stƿæng }
 Stƿæng } strong
 Stƿæng }
 Stƿæng }
 Stƿeam, a stream
 Stƿeon, strength
 Stƿecan, to continue a course
 Stƿonglic, laborious, firm, power-
 ful
 Stunb, a space of time

Stunan, to stun, to stun the ears,
 to beat against
 Stýman, to stir, to move, to agitate
 Stýmenbe, moving
 Stýmng, stirring, motion, experience
 Stýman, to be stormy
 Stýmenb, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumep } summer
 Sumup }
 Sumup-lang, summer-long
 Sun } the sun
 Sunne }
 Suna } a son
 Sunu }
 Sunbbuenb, a sailor
 Sunep }
 Sunop } proper, peculiar, separate
 Sunep-ƿtop, a separate place
 Sunop-gyru, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Suþen, southern
 Suþe-ƿeapb, southward
 Suð-healb } southwards
 Suð-ƿeapber }
 Spa, as
 Spa-efne, even so
 Spa ƿopð ƿpa, as far as, as much as
 Spæc, taste, savour
 Spæp } heavy
 Spap }
 Spæpner, sluggishness
 Spæpce, courteously
 Spæð, a path
 Spæþep, whether, whichever
 Spapan, to sweep
 Spæp, swarthy, black
 Spæran, to sleep, to smoulder
 Spærl, brimstone
 Spæg, a sound
 Spegel, the sky
 Spægel-topht, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spýlgan }
 Spelgenb, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopb, a sword
 Speotehan, to testify
 Speotol }
 Speotul } clear, manifest
 Spurol }
 Speotule } clearly, plainly
 Sputele }
 Spet, sweet
 Spetmet, a sweetmeat
 Spetney, sweetness, an allurement
 Spnjan, to move, to revolve
 Spurt, swift
 Spurtner }
 Spurto } swiftness
 Spun, a swine
 Spuncan, to labour
 Spungan, to scourge, to afflict
 Spupa }
 Spypa } a neck
 Spid, strong, great
 Spabe, very
 Spidlic, vast, excessive
 Spidlice, powerfully
 Spibop, rather, more
 Spibort, most chiefly
 Spongopney, drowsiness
 Spotmetney, sweetmeats. See
 ppetmet
 Sdhan, to soil, to stain
 Syloppen, silver
 Synbeplic, peculiar
 Synbeplice, singly, separately
 Syun, sin
 Syp, a moistening

 T.
 Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tacan, to teach
 Tacnan, to see to, to show
 Tacnung, teaching, instruction
 Tsalan, to deride, to blame, to up-
 braid, to compare
 Tel-pypidlic, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Tebpe, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhuan, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teupa, the tenth
 Tid, tide, time, season
 Tiep, a heap, an expanse
 Tigpy, a tiger
 Tihtran }
 Tihtran } to persuade, to excite
 Til, excellent
 Tile, Thula
 Tihan } to till, to toil, to effect a
 Tiolan } cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Timbpan }
 Timbpan } to build
 Tynan, to irritate
 Tynan, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpaban, to spread
 Tobpecan, to break
 Toclujan, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Tobalan, to divide
 Tobpifan, to drive, to disperse
 Tojleopan }
 Tojleopan } to flow away
 Tojopletan, to allow
 Tojanbian, to require
 Togabepe, together
 Togebibban, to pray to
 Togebieban, to join to
 Toghdan, to glide away, to slip
 Tohealdan, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolergan, to separate
 Tonemnan, to name

Toniman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torceab, a difference
 Torceaban, to divide, to discern, to distinguish
 Torciotan, to shoot in, to anticipate
 Torcipban, to wander
 Torlupan, to slip asunder, to dissolve; part. torlopen
 Tortencan, to disperse; part. tortentce
 Torpajan, to err, to wander
 Totellan, to reckon
 Totepan, to tear in pieces
 Topeapb, the future
 Topeapber, towards
 Topenan, to expect
 Topenban, to turn
 Topeoppa } to overthrow, to de-
 Topyppan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Trupa } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Trupman }
 Tpepner, trust
 Trum, strong
 Tucian, to punish, to torment
 Tubop, a production, a progeny
 Tunge, a tongue
 Tungel, a star, a constellation
 Tupa, twice
 Tpa }
 Tpega } two, twain
 Tpegen }
 Tpeogan }
 Tpeonan } to doubt, to hesitate
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpit, a twig, a small branch
 Tpinchan, to twinkle
 Tprojet, two-footed
 Tprojeb, inconsistent
 Tyan, to instruct
 Tybejner, frailty, weakness

Tybjuan, to nourish
 Tybpung, propagation
 Tyht, instruction
 Tynbpe, fuel

U.

Ujan, above
 Ujop, higher
 Unabepnblic, unbearable
 Unabmbnblic, indissoluble
 Unæpel, ignoble, un noble
 Unapeht, unexplained
 Unapumeb, countless, unnumbered
 Unapecgenbhc, indescribable, unspeakable
 Unadpotenlice, unceasingly
 Unapenbenbe }
 Unapenbenbhc } unchangeable
 Unbeopht }
 Unbypht } unbright, less bright
 Unbpoc, unbroken
 Uncæn, unclean
 Uncæð, unknown, strange
 Uncpebenbe, inanimate, unspeaking
 Uncynb, unnatural
 Unbeaðlic, undying, immortal
 Under, under, beneath
 Unbeþbæc, backwards, behind
 Undepetan, to eat under, to subvert
 Undeþpon, to undertake, to obtain, to receive, to be subservient
 Unbeplutan, to support, to sustain
 Undeþytanban, to understand
 Undeþytapolfært, unstable
 Unbeþpeob, subject, put under
 Unbeþpeoban } to make subject, to
 Unbeþpioban } degrade
 Uneape }
 Ungeape } scarcely, with difficulty
 Uneðney, uneasiness
 Unræger, not fair
 Unræglc, healthy, undying
 Unræcoblice, honourably
 Ungebyðe, disagreeing
 Ungecynebhc }
 Ungecynbhc } unnatural
 Ungeþapenlice, unreasonably
 Ungeenbob }
 Ungeenboblice } never ending

Ungeþær, impassable
 Ungeþærlice, inconceivably, im-
 moderately
 Ungeþylb, insatiable
 Ungeleæpeb, unlearned, ignorant
 Ungelefenlic, incredible
 Ungehc } unlika, different
 Unhc }
 Ungehump, a misfortune
 Ungemengeb, unmixed
 Ungemet, excess
 Ungemet, immeasurable
 Ungemetfært, intemperate, im-
 mensa
 Ungemetfærtner, intemperance
 Ungemetlic, violent, immoderate,
 unbounded
 Ungemetlice, immoderately, beyond
 measure
 Ungemýnbiġ, unmindful, forgetful
 Ungeneb, uncompelled
 Ungeþað, rude, unfit, at variance
 Ungeþeclce, recklessly, confusedly
 Ungeþum } innumerable, infinite
 Unþum } quantity
 Ungeþuren, inconvenient
 Ungeþurenlic, unbecoming
 Ungeþurenlice, indecently
 Ungeþyðelice, roughly
 Ungeþæhg, unhappy
 Ungeþæls, trouble, misfortune, sor-
 row
 Ungeþeabmy, irrational, imprudent
 Ungeþeabmyner, imperfection,
 want of reason
 Ungeþenlic } invisible
 Unþenlic }
 Ungeþæðþeg } inconstant
 Ungeþæðþig }
 Ungeþere, inconvenient
 Ungeþær, discordant, unrelenting
 Ungeþærner, trouble, discord,
 wickedness
 Ungeþylb, impatience
 Ungeþylbelice, impatiently
 Ungeþpum, infirm
 Ungeþælber, involuntarily
 Ungeþ } unwise, ignorant
 Unþy }
 Ungeþy, ignorance

Ungeþtull, unwise
 Ungeþtug, irrational
 Ungeþunelic, unusual
 Unglab, unpleasant, not glad
 Ungleapner, want of skill
 Unhal, unhealthy, unsound
 Unheþeb, unheard
 Unhiope, fierce, tempestuous
 Unhþý, unhappy
 Unhþop, not bent down, erect
 Unhþeapþenb, unchangeable
 Unlæpeb, unlearned
 Unlonb, a desert
 Unmæpe } ignoble, not celebrated
 Unmæþlic }
 Unmeþeme, unworthy
 Unmehtig } impotent, weak
 Unmhtig }
 Unmenþlinga, unexpectedly
 Unmennþlic, inhuman
 Unmetta, excess
 Unmht, weakness
 Unmýnþlinga, undesignedly
 Unneþe, willingly, uncompelled
 Unnet } vain, unprofitable
 Unnyz }
 Unnyþlice, unprofitably
 Unoreþymþeblic, unconquerable
 Unonþenþenblic, unchangeable
 Unþeht }
 Unþuht } wicked, unfit, unjust
 Unþýht }
 Unþuht } injustice
 Unþýht }
 Unþuhtþeþeb, adultery, unlawful
 lust
 Unþuhtic, unjust, wrong
 Unþuhtice, unjustly, unrighteously
 Unþuhtþy, unrighteous
 Unþot, sorrowful
 Unþotner, sorrow, bewailing, sad-
 ness
 Unþyhtþyner, unrighteousness
 Unþamþþeb, incongruous
 Unþeaðfulner, innocence
 Unþalbiġ } guiltless, innocent
 Unþýlbiġ }
 Unþýtþo, folly
 Unþall, moving, restless
 Unþþeng, weak

Unrȳjnenbe, unstirring, immov-
 able
 Unrpeotol, imperceptible
 Unrælu, faultless
 Unrælu, not well, amiss
 Unreap, ruin, detriment
 Unreap, a fault, vice
 Unrȳlbiz, impatient
 Unrablice, unseasonably
 Unrælab, destitute
 Unræopuz, untiringly
 Unræbæleb, undivided
 Unræbælebluc, indivisible, inse-
 parable
 Unræpeap, wanting in faith, deceit
 Unrȳmner, infirmity
 Unrpeoræalb }
 Unrpeoræalb } sincere, simple
 Unræpogenbe, undoubting
 Unrȳb, inexperienced
 Unreununga, unexpectedly
 Unreopw, worthless, dishonourable
 Unreoprehan, to dishonour, to dis-
 grace
 Unreopwȳræpe, dishonour, unworthi-
 ness
 Unræller } against one's will, un-
 Unrællum } willingly
 Unrærbom, folly
 Unræpnob, unpunished
 Unræltegan, to change the figure, or
 appearance
 Unræpecen, unpunished
 Unræpweæner, unworthiness, mean-
 ness
 Unrȳnræm, unpleasant
 Unrȳpwb, misfortune
 Unræhebban, to raise, to advance
 Unræpæpan, to uprear, to excite
 Unrebe, the top, the upper part
 Unræpæpan, to go up, to ascend
 Un-on-ræpæhte, upright
 Unræpan, upon
 Unrȳne, rising, an up course
 Unræpæw }
 Unræpæw } upwards
 Unre }
 Unre } our
 Unr, pl. See ic
 Unræpæpan, to drive out, to expel

Utapan, to depart, to go out
 Utan, outwards, from without
 Utan }
 Ute } let us
 Uton }
 Utancyman, to come from without
 Utapeallan, to well out, to spring
 out
 Utamert, most remote, furthest
 U'pica, a philosopher
 Uua, woe

7.

/ac, weak
 /achic, weak, vain
 /achice, weakly
 /abau, to wade, to walk
 /æcce, a watching
 /æb, clothes, apparel
 /æbl, indigence, want
 /æbla, indigent
 /æft, a wonder, a marvel
 /æy, a wave
 /ælhpeop, bloodthirsty, cruel
 /ælhpeopner }
 /ælhpiopner } cruelty, slaughter
 /æen, a waggon
 /æner-byra, the waggon shafts
 /æpen, a weapon
 /æp, prudent
 /æpelice, anxiously
 /æpprice, prudence
 /æpð, notable, extraordinary
 /ærcm, fruit
 /æt, wet
 /æta, liquor
 /ætep, water
 /æþan, to hunt
 /æyan, to admire, to wonder at
 /æyunt, astonishment
 /æg }
 /æh } a wall
 /ægan, to wag, to move to and
 fro
 /æn }
 /æon } dark, pale, wan
 /æonn }
 /æana, a want
 /æncol, unsteady

- ƿanblunġ, changeableness
 ƿanbrian, to wander, to vary
 ƿang, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapennan, to guard one's self
 ƿapoð }
 ƿeapob } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿað, a flight
 ƿaxan }
 ƿeaxon } to increase
 ƿexan }
 ƿea, woe, misery
 ƿea, miserable
 ƿeald, the weald, a wold, a forest
 ƿealban, to rule, to govern, to wield
 ƿealbanb }
 ƿealbenb } a ruler, a governor
 ƿealbenbe, powerful
 ƿealbleþeþ, a rein
 ƿealhƿot, an interpreter
 ƿeallan, to boil up, to rage
 ƿealopigan, to roll round
 ƿealopigan } to fall into decay, to
 ƿealupan } wither
 ƿealman, to roll
 ƿeapb, a guardian
 ƿeapbigan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecġ, a wedge, a mass of metal
 ƿecġgan, to rouse, to agitate
 ƿebende, insane, mad
 ƿeþeþ, weather, a storm
 ƿeġ, a way
 ƿeġ-ƿapan, to travel
 ƿeġfeþenb, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-gehealben, well contented
 ƿelġ, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
- ƿenban, to turn, to proceed, to bend, to govern
 ƿenbel-ſea, the Wendel sea
 ƿenbing, a change
 ƿeob, a weed
 ƿeopab }
 ƿeþeþ } a company, a host
 ƿepob }
 ƿeopc-man, a workman
 ƿeopb } fate, fortune
 ƿiþb }
 ƿeopob, sweet
 ƿeoppan, to cast, to throw
 ƿeopð }
 ƿeopðlic } worthy, deserving
 ƿyþbe }
 ƿeopþan, to be, to exist
 ƿeopðfullic, honourable
 ƿeopðfullice, honourably
 ƿeopðgeopn, desirous of honour
 ƿeopþan, to honour, to distinguish, to enrich, to worship
 ƿeopðmýnb, honour, dignity
 ƿeopðſcipe, dignity, advantage
 ƿeopulb-birġ } worldly occupa-
 ƿeopulb-birġung } tion
 ƿeopulb-buenb, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepban, to corrupt, to injure
 ƿepuġ, weary, vile
 ƿepulic, manly, worthy of a man
 ƿepoban, to grow sweet
 ƿepriob, a nation; pl. men
 ƿeran, to be
 ƿert, the west
 ƿert-bæl, the west part; i.e. the west
 ƿerte, a waste, a desert
 ƿerte-ƿeapb, westward
 ƿertmæpe, fertile
 ƿertmert, most westward
 ƿhulum, sometimes
 ƿhon. See þpon
 ƿic, a station, a dwelling-place
 ƿib, wide
 ƿib-cuð, widely known, eminent
 ƿibe, widely
 ƿibgulle, wide, spacious

- ʒibgŋlneɹ, amplitude
 ʒibmæpe, far-famed, celebrated
 ʒiɹ, a wife, a woman
 ʒiɹian, to take a wife, to marry
 ʒiɹ, war
 ʒigenb, a warrior
 ʒiger-heapb, a leader of war
 ʒi-la-peɹ, well-away!
 ʒiɹb, wild
 ʒiɹb-beop, a wild beast
 ʒilla, the will
 ʒillan } to will, to desire, to wish,
 ʒiluan } to be inclined to
 ʒilnung, desire
 ʒin, wine
 ʒinb, the wind
 ʒinban, to wind, to wander, to circle
 ʒinber-bom, the power of the wind
 ʒingeapb, a vineyard
 ʒingeɹpunc, wine-drink; i.e. wine
 ʒinnan, to labour, to toil, to contend, to conquer
 ʒintep, winter
 ʒintpæɹ, wintry
 ʒiɹ, wise
 ʒiɹbom, wisdom
 ʒiɹe, way, custom, wise
 ʒiɹt, food
 ʒit, the mind
 ʒita, a wise man, a senator, a noble
 ʒitan, to know
 ʒitan, to blame, to punish
 ʒite, a torment, a punishment
 ʒiɹb, with, towards
 ʒiɹb-cpehan, to gainsay, to contradict, to oppose
 ʒipeɹpceapb, adverse, rebellious, inconsistent
 ʒipeɹpceapbneɹ, adversity
 ʒipeɹpinnu, an enemy
 ʒiɹɹopan, before
 ʒiɹmetan, to compare
 ʒiɹɹtanban, to withstand
 ʒiɹpinnan, to oppose
 ʒituan, to torment, to punish, to injure
 ʒitnung, punishment
 ʒlætta, a loathing
 ʒlanc, splendid, rich
 ʒlatian, to grieve
 ʒlenco, splendour, prosperity, pride, arrogance
 ʒltan, to behold, to look upon
 ʒlte, beauty, excellence
 ʒltreg, beautiful
 ʒob-bpæɹ, fury
 ʒoɹ } wrong
 ʒoh }
 ʒoh-ɹnemmenb, a doer of wickedness
 ʒoh-hæmet, adultery, unlawful lust
 ʒol, a plague, severity, mischief
 ʒolcen, a cloud, the welkin
 ʒon, error
 ʒoncla, unstable
 ʒonbæb, a crime
 ʒong-ɹtebe, a field
 ʒon-ɹilla, evil desire, lust
 ʒon-ɹilnung, evil desire, a wicked purpose, lust
 ʒon-pɹɹyb, evil fortune
 ʒop, weeping
 ʒopb, a word
 ʒopb-hopb, a treasury of words
 ʒopn, a multitude, a number
 ʒopuld, the world, life in this world
 ʒopuld-lɹɹt, worldly lust, pleasure
 ʒpac, exile, banishment
 ʒpacu }
 ʒpæc } vengeance, injury, revenge
 ʒpec }
 ʒpæcan } to punish, to correct
 ʒpecan }
 ʒpæcɹiɹb, banishment
 ʒpæc-ɹɹop, an evil place, a place of banishment
 ʒpænner, lust, luxury
 ʒpæhian } to support
 ʒpehian }
 ʒpaɹ, anger, wrath
 ʒpaɹ, angry, violent
 ʒpæbe } quickly
 ʒpæbum }
 ʒpecca, an exile, a wretch

Fpexau, to accuse
 Fpenc, a fraud, deceit
 Fpugan, to tend towards, to incline,
 to strive
 Fpuxau, to wring, to press
 Fputan, to write
 Fputepe, a writer
 Fubu } a wood
 Fida }
 Fudu-fugel } a wood fowl
 Fudu-fugl }
 Fulhung, madness, fury
 Fuh }
 Flic } a thing, a creature
 Fulkep }
 Fulbop } glory
 Fuly, a wolf
 Fumb, a wound
 Funt, wounded
 Funder }
 Funder } a wonder
 Funderphc }
 Funderphc } wonderful
 Funderphce }
 Funderphce } wonderfully
 Fumbuan, to wound
 Fumbuan, to wonder, to wonder at,
 to admire
 Fumbuan, wonderfully
 Fuman, to remain, to dwell
 Fynrum, pleasant, winsome
 Fynrumlice, happily
 Fynrummer, pleasantness
 Fypcan, to labour, to make
 Fyphra, a maker, a wright
 Fypm, a worm
 Fypuan, to warn, prevent, refuse
 Fyppe, worse See Yfel
 Fypz, a plant, a herb
 Fypzuma, a root

Y.

Yfel, evil
 Yfel bad; comp. pyppe, sup.
 pypz
 Yfele, evilly, miserably, badly
 Yfehan }
 Yfehan } to inflict evil
 Yfel-pullenb, evil-minded

Yfel-pypcan, to do evil
 Yfemezt, highest, uppermost
 Ymb-ceppan, to turn round
 Ymb-clýppan, to encircle, to em-
 brace
 Ymbe, about
 Ymbe-hpeapzt }
 Ymb-hpeopzt } the circumference,
 Ymb-hpýpzt } a circuit
 Ymb-hpeoppan, to turn about, to
 turn round, to encompass
 Ymbe-lucgan, to lie around
 Ymb-ron, to encircle, to encompass
 Ymb-habban, to include, to con-
 tain
 Ymbhoga, care, anxiety
 Ymb-rcuban, to revolve about
 Ymb-ritan, to surround
 Ymb-ppecan, to speak about
 Ymb-rcanban, to surround
 Ymb-ypincan, to labour after any-
 thing
 Ymb-utan, round about
 Ypmian, to afflict, to oppress
 Ypming, a wretch
 Ypmð, misery
 Ypnan, to run
 Yppe, anger, ire
 Yppunga, angrily
 Yppienb, angry
 Yppung, anger
 Yzt, a tempest, a storm
 Yze, outwards; sup. ytemezt, fur-
 thest
 Yð, a wave

D.

Da, as, when
 Dæpe. See Dyr
 Dæztepner }
 Dæztepner } darkness
 Dajan, to suffer, to permit, to
 allow
 Dazung, permission
 Danc }
 Danc } thanks, will, mind, favour
 Danciau, to thank
 Danc-pýpð, thankworthy, accep-
 table
 Danon, thence

- Ðap } there
 Ðapa }
 Ðeahtr, counsel, thought
 Ðearf, need, necessity
 Ðearfan } to need, to have need
 Ðearflice, carefully
 Ðeapl, heavy
 Ðeaple, greatly
 Ðeap, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen }
 Ðegn } a thane, a servant
 Ðegnung } service, office, duty, re-
 Ðenung } tinue
 Ðencan }
 Ðencean } to think, to imagine, to
 Ðincan } meditate
 Ðenben, while
 Ðeman }
 Ðenigan } to serve, to minister
 Ðeob, a country
 Ðeoban, to join, to associate
 Ðeoben } a lord, a ruler, a people's
 Ðioben } ruler
 Ðeobirc, a language, a nation
 Ðeob-lond, people's land, a people
 Ðeof, a thief
 Ðeon }
 Ðion } to flourish
 Ðeoprcpolb }
 Ðyprcpolb } a threshold
 Ðeortpu }
 Ðiortpo } darkness
 Ðyrtpu }
 Ðeop, a servant, a slave
 Ðeopdom, service, servitude
 Ðeopian, to serve
 Ðic }
 Ðicce } thick
 Ðicgan, to eat, to receive
 Ðibep, thither
 Ðillic }
 Ðyllic } the like, such
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðungepe, an advocate, a pleader
 Ðingian, to plead at the bar, to
 obtain
 Ðiob-ryuma, a nation's founder, a
 creator
 Ðiortpan, to darken
 Ðiotan }
 Ðutan } to howl
 Ðyr, this
 Ðyrl, the shafts of a waggon
 Ðorþian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-mob, wise in mind, wise
 Ðonecan, as often as
 Ðononpeapb, thenceward, from
 thence
 Ðonne, than
 Ðopn, a thorn
 Ðpæb, thread
 Ðpægian, to run
 Ðpæt, course of events, space of
 time
 Ðpægan, to vex, to harass, to
 afflict
 Ðpeat, a troop
 Ðpeatian } to threaten, to chide, to
 Ðpætan } admonish, to terrify
 Ðpeatung, correction
 Ðpeaung, a threatening
 Ðpe-peþpe }
 Ðpe-peþpe } three rows of rowers
 Ðpubba, third
 Ðpe-realb, three-fold
 Ðpungan, to crowd, to throng, to
 rush
 Ðpio }
 Ðpy } three
 Ðputtag, thirty
 Ðpote, the throat
 Ðpopian, to suffer, to endure
 Ðpyccan, to tread on, to trample
 Ðpym, greatness, majesty, a crowd
 Ðpym, glorious
 Ðunep, thunder
 Ðunþian, to thunder
 Ðuph-þapan, to go through, to
 penetrate
 Ðuph-þeon, to see through
 Ðuph-teon, to accomplish, to fulfil
 Ðuph-puman, to remain, to con-
 tinue, to persevere
 Ðuprt, thirst

Þuppteḡ, thirsty	Þy, than, when, therefore, because
Þuḡ, thus	Þy-læḡ, lest
Þuḡenb, a thousand	Þýle, Thule
Þpapuan, to tamper, to moderate	Þypel, a hole
Þpeop, perverse	Þýpṛtan, to thirst
Þpeopteme, a brawler	Þýṛtje, dark

THE END.